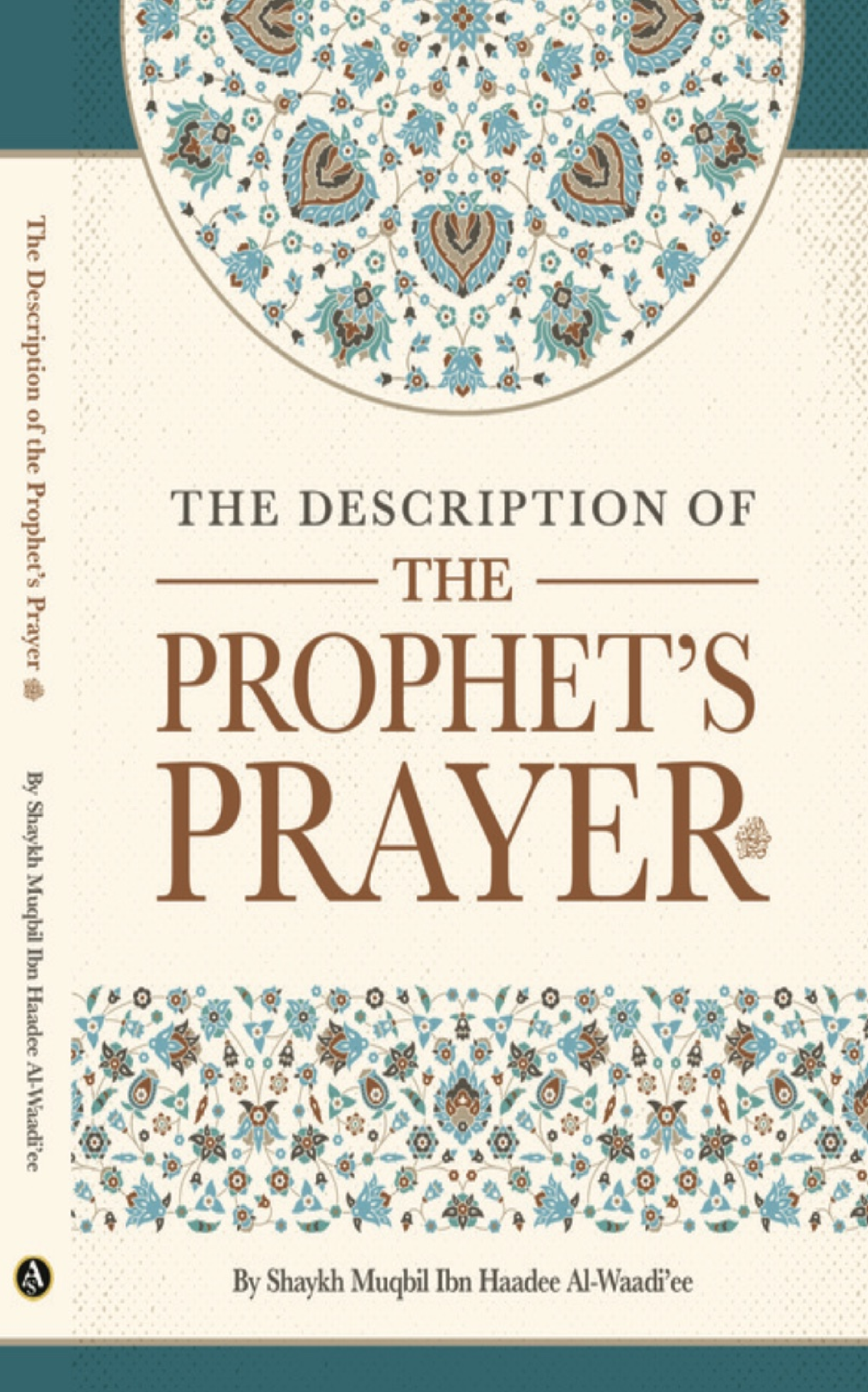

THE DESCRIPTION OF

THE PROPHET'S PRAYER ﷺ

By Shaykh Muqbil Ibn Haadee Al-Waadi'ee

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PRAYER صلى الله عليه وسلم

By Shaykh Muqbil Ibn Haadee Al-Waadi'ee

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TRANSLITERATION TABLE

Consonants

ء	'	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	‘	ن	n
ج	j	س	s	غ	gh	ه	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

Vowels

Short	◌َ	a	◌ِ	i	◌ُ	u
Long	ـَا	ā	ـِي	ī	ـُو	ū
Diphthongs	ـَي	ay	ـَو	aw		

Glyphs

ﷺ *Sallallāhu ‘alayhi wa sallam* (May Allāh’s praise & salutations be upon him)
ؑ *‘Alayhis-salām* (ﷺ)
ﷻ *‘Aza wa jal* (Mighty and Majestic)
ؓ *Radiyallāhu ‘anhu* (May Allāh be pleased with him)
ؓ *Radiyallāhu ‘anha* (May Allāh be pleased with her)
ؒ *Rahimahullah* (May Allāh have mercy upon him)

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INTRODUCTION

The praise is for Allāh, Lord of all that exists. The good end is for the pious. I testify that none has the right to be worshiped except Allāh alone, who has no partner; and I testify that Muḥammad is His servant and Messenger; the one concerning whom his Lord has said:

﴿ لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ٢١ ﴾

There has certainly been for you in the Messenger of Allāh an excellent pattern for anyone whose hope is in Allāh and the Last Day and [who] remembers Allāh often.

[Al-'Aḥzāb 33:21]

The one who said:

صلوا كما رأيتموني أصلي

Pray as you have seen me praying.[1]

To Proceed:

This is the description of the Prophet's prayer by my father and Shaykh, Muqbil ibn Hādī Al-Wādi'ī ﵀ which he taught to the students in Dar al-Ḥadīth in Dammaj. May Allāh ﷻ return its honor and blessing, in statement and action.

I have taken care, with the help of Allāh ﷻ, and added concise comments. I hope, from my Lord, that He brings about benefit by them, as well as the original book.

My work within the book is as follows:

One: I gave concern to the transmissions, and for Allāh ﷻ is the praise; in order that they be far removed from error. We ask our Lord ﷻ to grant us correctness and to set right our efforts.

Two: I separated the issues by chapter headings in order to differentiate between them.

---

[1] Reported by *Al-Bukhari* (no. 631) from the *ḥadīth* of Mālik ibn Al-Huwayrith ﵁.

Three: I arranged some of the topics surrounding the prayer of the Prophet ﷺ, that which was previously separated but should have been together under one subject; and I placed it in its appropriate place in order that the sequence of the prayer may be consistent.

Four: Within the footnotes, I added some of the *fiqh* positions of our father. We extrapolated these from his other lessons, that which is connected to the topic, in order to complete the benefit, if Allāh ﷻ wills.

Five: Our sister, Wafa' Baqais حفظها الله and grant her a goodly life, added an index to the book. May my Lord ﷻ reward her with good.

I ask my Lord ﷻto grant me sincerity and to bring benefit by way of it. We ask Him, Glorified be He, to grant us success in that which contains His pleasure and in having *taqwa* of Him.

Much perpetual praise is for Allāh, outwardly and inwardly, firstly and lastly, until the Day of Recompense.

AUTHOR'S INTRODUCTION

The praise is for Allāh, Lord of all that exists. May prayers and peace be upon our prophet Muḥammad; his family and companions, altogether. I testify that none has the right to be worshiped except Allāh, alone, who has no partners; and I testify that Muḥammad is His servant and Messenger. To proceed:

We promised our brothers to clarify the description of the prayer of the Messenger of Allāh ﷺ by demonstration. If our brothers like, I can do so upon the *minbar*, or would they prefer it be done from here? Or shall we describe it as much as possible?

EVIDENCE FOR TEACHING THE PRAYER BY DEMONSTRATION

The Prophet ﷺ would teach his companions by demonstration. There has come within *Ṣaḥīḥ Al-Bukhārī* that the Prophet ﷺ would ascend the *minbar* and pray; and when he wanted to prostrate, he would descend and prostrate on the ground.

EXPLANATION

The *ḥadīth* is reported by *Al-Bukhārī* (no. 377) and *Muslim* (no. 5544) by way of Abū Ḥāzim, who said, "They asked Saḥl ibn Sa'd, 'From what material was the *minbar* constructed?' He said, 'There does not remain anyone amongst the people more knowledgeable of that than me. It was made from tamarisk. So and so, the freed slave of such and such, built it for the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ stood upon it once it was made and placed. He faced the Qiblah, made the *takbir*, and the people stood behind him. He recited and bowed; and the people, likewise, bowed behind him. Then he rose his head; then he withdrew and prostrated upon the ground. Then he returned to the *minbar*, bowed, then rose his head. Then he withdrew in order that he could prostrate upon the ground."

This is the guidance of the Prophet ﷺ, and the righteous predecessors traversed upon this; i.e., teaching by demonstration if there was a need to do so. From the instances of teaching by demonstration is that which *Al-Bukhārī* (no. 251) and *Muslim* (no. 320) reported by way of Abū Salamah, who said, "I and the brother of 'Ā'ishah entered upon 'Ā'ishah ؓ, and her brother asked her about the *ghusl* of the Prophet ﷺ. She called for a container containing approximately a *sā'* of water. She performed *ghusl* and poured water over her head, there being a barrier between us and her."

Al-Hafidh Ibn Ḥajr said within *Fatḥ al-Bārī* (pg. 251), "In the demonstration of 'Ā'ishah, there is an indication of the recommendation to demonstrate because it has more of an impression on the person."

Al-Bukhārī (no. 521) and *Muslim* (no. 610) reported by way of Ibn Shihāb that 'Umar ibn 'Abdul-'Azīz delayed the prayer one day. 'Urwah ibn Az-Zubayr entered upon him and informed him that Al-Mughīrah ibn Shu'bah had delayed the prayer one day whilst in Iraq and Abū Mas'ud Al-Ansari entered upon him and said, "What is this, O Mughīrah? Do you not know that Jibrīl descended and prayed; so the Messenger of Allāh ﷺ prayed as well. Then he prayed and the Messenger of Allāh ﷺ prayed as well. Then he (again) prayed and the Messenger of Allāh ﷺ prayed as well. Then he again prayed and the Messenger of Allāh ﷺ prayed as well. Then he (again) prayed and the Messenger of Allāh ﷺ prayed as well. Then he said, 'I have been commanded with this." So 'Umar said to 'Urwah, "Be certain of that which you narrate!

Or was it that Jibrīl established for the Messenger of Allāh the time of the prayer?" 'Urwah said, "This is how Bashir ibn Abū Mas'ūd narrated it from his father."

The point of reference is that Jibrīl عليه السلام clarified the times of the five prayers by way of his action, as has come within *Fatḥ al-Bārī* by Ibn Rajab (4/163).

Al-Bukhārī (no. 677) reported by way of Abū Qilabah that he said, "Mālik ibn Al-Huwayrith came to us within this masjid of ours and said, 'I pray with you not intending the prayer (itself), but to display to you how I have seen the Prophet ﷺ praying.' I said to Abū Qilabah, 'How did he ﷺ used to pray?' He said, 'Like this Shaykh of ours.' He said, 'There was an elderly man who sat when he raised his head from prostration, before getting up from the first *rak'ah*.'"

Al-Bukhārī (no. 158) and *Muslim* (no. 235) reported by way of 'Amr ibn Yaḥya al-Mazini—from his father—that a man said to 'Abdullāh ibn Zayd, who was the grandfather of 'Amr ibn Yaḥya, "Are you able to show me how the Messenger of Allāh ﷺ used to perform *wuḍū'*?" 'Abdullāh ibn Zayd said, "Yes." He called for some water and poured it over his hands, then washed them twice. Then he rinsed his mouth, took in and expelled water from his nose three times. Then he washed his face three times. Then he washed his hands twice each up to the elbows. Then he wiped his head with his hands, moving them forward then back; beginning at the front of the head until he reached the nape of the neck, then returning them to the place from which he began. Then he washed his feet.

Al-Hafidh Ibn Ḥajr ؒ mentioned (pg. 185), "In this lies a subtlety of the student in dealing with the Shaykh. It is as if he wanted him to show him by demonstration, in order that this may be better in terms of instruction. The reason for the question was that perhaps the Shaykh had forgotten this due to the long time that had elapsed since that time."

THE OPENING TAKBĪR

The Prophet ﷺ said to the bedouin:

إذا قمت إلى الصلاة فكبر

When you stand for prayer make the *takbīr*.

Meaning, say "Allāhu Akbar". From the people of knowledge there are those who permit the saying of any statement which denotes magnification of Allāh ﷻ. However, this is the Sunnah of the Messenger of Allāh ﷺ.

------------------------EXPLANATION ------------------------

The *ḥadīth* is reported by *Al-Bukhārī* (no. 757) and *Muslim* (no. 397) on the authority of Abū Hurayrah who said, "The Messenger of Allāh ﷺ entered the masjid and a man entered thereafter and prayed. Then, he gave the salām to the Prophet ﷺ. He returned the salām to him and said:

ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ

"Go back and pray, for you have not prayed."

He went back and prayed in a similar fashion as he had prayed previously, then came and gave the salām to the Prophet ﷺ. So he said to him:

ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ

"Go back and pray, for indeed you have not prayed."

This occurred three times until the man said, "By He who has sent you with the truth, I am not able to do better than this. Therefore, teach me." So he ﷺ said:

إِذَا قُمْتَ إِلَى الصَّلَاةِ فَكَبِّرْ ثُمَّ اقْرَأْ مَا تَيَسَّرَ مَعَكَ مِنْ الْقُرْآنِ ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا ثُمَّ افْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا

"When you stand to pray, make the *takbīr*. Then recite what is easy for you from the Qur'ān. Then bow until you are at ease in the bowing. Then rise until you are standing upright. Then prostrate until you are at ease in prostration. Then rise until you are at ease sitting. Then do this throughout the entirety of your prayer."

The opening *takbīr* is a pillar from the pillars of the prayer. The prayer cannot be initiated without it. This is the statement of the majority of the scholars.

Sa'īd ibn Al-Musayyib; as well as Hasan, Az-Zuhri, Qatadah, Al-Hakam, and Al-Awza'i have all stated that the *takbīr* for bowing suffices for he who forgets the opening *takbīr*. This has been mentioned within *Al-Mughni* by Ibn Qudamah (pg. 640).

The first viewpoint is that which is correct. For within the *ḥadīth* of Abū Hurayrah, wherein he taught the man who prayed badly, he mentioned:

فَكَبِّرْ

“Make the *takbīr*”

All of that which has been mentioned within it are pillars; and the pillar cannot be left off due to forgetfulness. This is due to what is reported by *Abū Dāwūd* (no. 857) from the *ḥadīth* of Rifā‘ah ؓ who said, “The Prophet ﷺ said:

إنه لا تتم صلاة لأحد من الناس حتى يتوضأ، فيضع الوضوء، ثم يكبر

“Indeed the prayer of one of you is not complete until he performs *wuḍū'*, washing completely the body parts that are washed in *wuḍū'*. Then he makes the *takbīr*…”

The prayer is not commenced with anything other than the statement “Allāhu Akbar,” according to Aḥmad and Mālik. Ibn Mas‘ūd, At-Tawus, Ayyub, Mālik, At-Thawri, and Ash-Shāfi‘ī all stated that the prayer is initiated by way of the *takbīr*. This is the general consensus amongst the people of knowledge of old and latter times. However, Ash Shāfi‘ī has said that the prayer can be initiated with the statement “Allāhul-Akbar” (الله الأكبر) because the definite article does not alter its meaning and its definition. It only adds to it being definite.

Abū Hanifah said it can be initiated with any Name of Allāh, the Exalted, in a manner which denotes magnification; such as a person saying "Allāhu 'Adheem," or "Allāhu Kabir," or "Allāhu Jalīl". As well as saying "Subhan-Allāh," and "al-Ḥamdulillah" and "la Ilaha ill-Allāh," and the likes. However, the proofs are numerous indicating that the prayer is not initiated except with the statement "Allāhu Akbar," as has preceded in the comments before this.

Ibn Qudamah said within *Al-Mughni* (pg. 639), "The Prophet ﷺ would initiate the prayer with the statement "Allāhu Akbar". It has not been transmitted from him that he diverted from this up until he departed from this world. This indicates that it is not permissible to depart from it, and that which Abū Hanifah has stated opposes the evidences established by the narrations. Therefore, it (i.e., Abū Hanifah's view on this issue) should not be adhered to."

Benefit: The number of *takbīrat* within the five prayers are 94 *takbīrat*. In the two *rak'āh* prayer there are 11 *takbīrat*. Within the three *rak'āh* prayer there are 17 *takbīrat*. Within the four *rak'āh* prayer there are 22 *takbīrat*.

THE RULING OF THE SUTRAH FOR THE WORSHIPPER

We have learned from my father, Shaykh Muqbil ؒ that the *sutrah* within the prayer is obligatory. Ibn Majah reported within his *Sunan* (no. 954) on the authority of Abū Sa'īd that he said, "The Messenger of Allāh ﷺ said:

إذا صلى أحدكم فليصل إلى سترة وليدن منها، ولا يدع أحداً يمر بين يديه، فإن جاء أحد
يمر فليقاتله، فإنه شيطان

When one of you prays, let him pray toward a *sutrah* (a barrier). Let him draw near to it and not allow anyone to pass in front of him. And if someone were to come seeking to pass in front of him, then he should fight him. For indeed he is a Shayṭān.

I mentioned to him the narration of 'Abdullāh ibn 'Abbās within *Al-Bukhārī* (no. 76) wherein he said, "I came riding upon a donkey one day and at this time I was in puberty. The Messenger of Allāh ﷺ was praying in Mina and was not praying toward a wall. I passed between some of the rows and allowed my donkey to graze. I entered the row and he did not object to me doing this." And I asked him (Shaykh Muqbil) does this not indicate that the *sutrah* is not obligatory." He said, "This *ḥadīth* does not negate anything but the wall."

The Passing of Three Things in Front of the Worshipper

Muslim reported within his *Ṣaḥīḥ ḥadīth* (no. 510) by way of 'Abdullāh ibn As-Samit, who reported from Abū Dharr, that he said, "The Messenger of Allāh ﷺ said:

إذا قامَ أحَدُكُمْ يُصَلِّي، فإنَّه يَسْتُرُهُ إذا كانَ بيْنَ يَدَيْهِ مِثْلُ آخِرَةِ الرَّحْلِ، فإذا لَمْ يَكُنْ بيْنَ يَدَيْهِ
مِثْلُ آخِرَةِ الرَّحْلِ، فإنَّه يَقْطَعُ صَلاتَهُ الحِمارُ ، والْمَرْأَةُ، والْكَلْبُ الأسْوَدُ

'When one of you stands to pray, then indeed he is to take a *sutrah*, and should have something in front of him such as the back of his saddle. If he does not have something similar to the back of a saddle to place in front of him, then his prayer can be broken by way of a donkey, a woman or a black dog.'

I said, "O Abū Dhar, why is it only the black dog? What about the red dog or the yellow dog?" He said, "My nephew I asked the Messenger of Allāh ﷺ as you have asked me, and he said:

الكَلْبُ الأسْوَدُ شيطانٌ

'The black dog is a Shayṭān.'"

Question: Does this mean that the prayer is invalidated, or its reward is diminished?

Answer: This means that the prayer is invalidated; however, it being rendered invalid does not mean that the reward is diminished.

The Passing of a Woman in Front of a Woman in the Prayer

I asked my father, Shaykh Muqbil ﵀, "Is this general to include the passing of a woman in front of a woman?" He answered, "The passing of a woman in front of a woman does not enter into the meaning of the *ḥadīth*. For he said within it, 'The prayer of a man is cut...' And this *ḥadīth* is reported by Abū Dāwūd within his *Sunan* (no. 702) on the authority of Abū Dharr."

I say, this is the statement of Ibn Hazm; for he has mentioned within *Al-Muhallā* (page 385), "Women do not invalidate the prayer of one another."

However, from that which is known is that within the legislation many of the addresses are directed toward the males. In spite of this, the women enter into it; and the origin is that the legislations are general unless there is evidence that indicates that it is specific. And Allāh ﷻ knows best.

THE OPENING SUPPLICATION AFTER THE OPENING TAKBĪR

This indicates what? It indicates that the prayer is commenced after the *takbīr*.

------------------------EXPLANATION ------------------------

My father would present a question within some of his knowledge-based gatherings. He would ask if anyone has ever said that the opening supplication is before the opening *takbīr*. Then, he ﵀ would mention that a group from amongst the Shi'ah use as evidence for this is the verse within Surah al-Isra 17:111:

﴿ وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ
يَكُن لَّهُ وَلِيٌّ مِّنَ الذُّلِّ ۖ وَكَبِّرْهُ تَكْبِيرًا ﴿١١١﴾ ﴾

And say, "Praise to Allāh, who has not taken a son and has had no partner in [His] dominion and has no [need of a] protector out of weakness; and glorify Him with [great] glorification."

[Al-Isra 17:111]

He used this to prove that the opening supplication is before the *takbīr*, and that which is within the verse is an opening supplication. This is falsehood and in opposition to the Sunnah.

Al-Shawkānī mentioned within *As-Sayl Al-Jarrar* (1/136), commenting upon the speech of the author of *Al-Azhar* wherein he said, "Chapter: And Its *Sunan* Aspects are to Seek Refuge and to Commence the Prayer before the Takbīr." Al-Shawkānī commented, saying, "I say, he who has any portion of knowledge of the pure Sunnah, and has been given any share of right mindedness, knows that all of the evidences that have come regarding the seeking refuge and the opening supplication indicate that he ﷺ would do this after the opening *takbīr*. This is from that in which there is no doubt, for he who has knowledge. And there is no doubt that the opening supplication would be after the opening *takbīr*, and the seeking of refuge would be after the opening supplication, but before the commencement of the recitation."

He also refuted them within his book *Nayl Al-Awtar*.

---

* * *

THE PLACE OF THE INTENTION IS THE HEART

Standing for prayer is considered to be one's intention. Therefore, there is no need to say "I intend to pray Ẓuhr prayer as 4 four *rak'at*," as a follower or an Imām. Rather, your standing for prayer is considered to be your intention.

------------------------EXPLANATION ------------------------

The proof is the *ḥadīth* of 'Umar ibn Al-Khattab ﷺ which is within *Ṣaḥīḥ Al-Bukhārī* (no. 1) and within *Muslim* (no. 1907), wherein he said, "I heard the Messenger of Allāh ﷺ saying:

إنّما الأعمال بالنِّيَّة

'Actions are only by the intention…'"

And it was not from his guidance to articulate the intention. Acts of worship are *tawqifiyyah* (not subject to intellectual freethinking), and it is a must that there be an evidence for them. The Messenger of Allāh ﷺ said:

من أحدثَ في أمرنا هذا ما ليسَ منْهُ فَهوَ ردٌّ

"He who innovates into this affair of ours that which is not from it, then it shall be rejected."

Reported by *Al-Bukhārī* (no. 2697) and *Muslim* (no. 1718), on the authority of 'Ā'ishah ﵂.

Shaykh Al-Islām was asked within *Al-Fatawa al-Kubra* (1/213), "Does the intention need articulation of the tongue, such as a person saying, 'I intend to pray, or I intend to fast?'" He responded, "The praise is for Allāh. The intention for purification by way of *wuḍū'*, *ghusl*, or *tayyamum*—as well as the intention for fasting, prayer, zakat, expiations, and other than this from acts of worship—does not need the articulation of the tongue, according to the consensus of the Imāms of Islām.

Rather, the place of the intention is the heart, by way of their unanimous consensus. If a person were to articulate with his tongue an error that opposes what was in his heart, then the consideration is given to that which is within his heart, not that which he has articulated. No one has ever mentioned a difference of opinion regarding this, with the exception of the fact that some of the latter day Shāfi'īs, and in this they have opposed the Imāms.

However, the scholars differ regarding whether it is recommended to articulate the intention into two statements. A group amongst the followers of Abū Ḥanifah, Ash-Shāfi'ī and Aḥmad have said that it is recommended to articulate it in order that the intention may be more firm. A group amongst the followers of Mālik, Aḥmad and other than them has said that it is not recommended to articulate it because this is an innovation, and it has not been transmitted from the Messenger of Allāh ﷺ nor from his companions. Nor did the Prophet ﷺ command anyone from amongst the *'ummah* to articulate the intention. Nor did he teach that to anyone amongst the Muslims. And if this were legislated then the Prophet ﷺ and his companions would not have been negligent regarding it, for the Muslims have been tested with this every day and every night (i.e., the prayer); and this statement is the more correct.

Rather, the articulation of the intention is a deficiency in one's intellect and one's religion. As for in their religion, this is because it is an innovation. As for within the intellect, then this is because this is similar to the one who wants to eat food. Therefore, he says, 'I intend to put my hand into this vessel and I will take a morsel of food from it, place it in my mouth, chew it and swallow it in order that I may fill my belly with it.' And this is ignorance and idiocy. This is because the intention follows behind knowledge of the fact that one wants to do the action. So, once the servant knows that which he is doing, then he has made his intention by default. It is not conceivable once knowledge is present of the affair that the intention is not there. The Imāms are in unanimous agreement that audible articulation of the intention, repeating that, is not legislated. Rather, he who does this habitually then he should be disciplined and prevented from worshiping Allāh with innovation and harming the people by way of raising his voice (with the intention); and Allāh عز وجل knows best."

RAISING THE HANDS

After making the *takbīr* one is to raise his hands along with his *takbīr*.

EXPLANATION

Raising of the hands with the opening *takbīr* is something concerning which there is no difference of opinion regarding its legislation. Ibn Rajab mentions within *Fatḥ al-Bārī* (6/321), "Ibn al-Mundhir said, 'The people of knowledge had not differed regarding the fact that the Messenger of Allāh ﷺ would raise his hands when he initiated the prayer. Some of them have reported a narration from Mālik that he would not raise his hands in the prayer on occasions. Ibn 'Abdul-Barr and others mentioned it, and perhaps this is not authentic from Mālik. This speech of his, meaning as it relates to the raising of hands, is something concerning which there is consensus regarding its authenticity and no one differs regarding it. Raising the hands when initiating the prayer is a legislated sunnah, and it is not a pillar according to the majority of the scholars. And the prayer is not invalidated by way of abandoning it according to some of them.'"

I say, Ibn Hazm mentions within *Al-Muhalla* (pg. 358) that it is a pillar, "And raising of the hands to make the *takbīr* upon initiating the prayer at the beginning of it is an obligation, and the prayer is not correct except along with it. The evidence is the command within his statement:

صلوا كما رأيتموني أصلي

‘Pray as you have seen me praying.’

As well as the action of the Prophet ﷺ in this.”

In summary, raising the hands is recommended with the opening *takbīr*, and there is nothing to indicate an obligation, much less to indicate that it is a pillar; and this is that which the majority of the scholars are upon. A small group, from them Ibn Ḥazm, say that it is a pillar and some of them say that it is an obligation.

What is apparent from the wording of my father is that it is to coincide with the *takbīr*. Al-Bukhārī has formulated a chapter within his *Ṣaḥīḥ*, naming it, “Raising the Hands with the First Takbīr and Initiating the Prayer.” Ibn Rajab ﵀ said within *Fatḥ al-Bārī* (6/323), “What is intended by the initiating is the *takbīr* itself. For this *takbīr* is the initiating of the prayer, as is within the *ḥadīth* of ‘Ā’ishah ﵂ that the Prophet ﷺ would initiate the prayer with the *takbīr*. Moreover, Al-Bukhārī reports by way of Salim ibn ‘Abdullāh, from his father, that the Messenger of Allāh ﷺ would raise his hands to the level of his two shoulders upon commencing the prayer. And when he made the *takbīr* for *rukū‘*, as well as when he would rise from the bowing while saying:

سمع الله لم حمده، ربنا ولك الحمد

‘Allāh has heard he who praises Him. Our Lord, for You is the praise.’

And he would not do this when prostrating.’”

And *Muslim* (no. 390) reported on the authority of Salim ibn ‘Abdullāh that Ibn ‘Umar said, “When the Messenger of Allāh ﷺ would stand for prayer he would raise his hands until they were at the level of his shoulders, then make the *takbīr*. When he wanted to bow, he would do the same, and when he rose from the bowing, he would do the same; and he would not do this when raising his head from prostration."

What is apparent from this narration is that the raising of the hands is to be before the *takbīr*. This is due to the statement, "...he would raise his hands until they were at the level of his shoulders, then make the *takbīr*." *Muslim* (no. 391) reported on the authority of Abū Qilābah that he saw Mālik ibn Al-Huwayrith make the *takbīr* when he would pray. Then, he would raise his hands. When he wanted to bow, he would raise his hands, and when he rose his head from his bowing, he would raise his hands. And he said that the Messenger of Allāh ﷺ used to do the same.

The *ḥadīth* of Māik ibn Al-Huwayrith contains the fact that the *takbīr* is before the raising of the hands because the word *thumma* ثُمَّ indicates sequence and order. As-San'ani رحمه الله said within *Subul As-Salam* (1/243), "Al-Ḥafidh Ibn Ḥajr رحمه الله said within *Fatḥ al-Bārī* (no. 735), 'No one has mentioned that the *takbīr* comes before the raising of the hands.'"

Shaykh Al-Albani commented upon this within *Asl Sifatu Salat an-Nabiyy* (1/199) saying, "I say, this is the statement within the Hanafi *madh'hab*. That which is correct is that all of these three are affirmed sunnahs from him ﷺ. Therefore, it is upon the Muslim to do them all within his prayer and not leave off one in favor of the other. Rather, he can do this at times, do that at other times and do this at other times."

The Wisdom of Raising the Hands

An-Nawawi mentioned within the *Sharh Ṣaḥīḥ Muslim* (4/96), "The statements of the scholars are variant as it relates to the raising of the hands. Ash-Shāfi'ī ؒ said, 'I do it out of magnification of Allāh ﷻ and following the Sunnah of the Messenger of Allāh ﷺ.' Others have stated that it is something which denotes submission and compliance, as the prisoner when he is arrested extends his hands to show a sign of submission. It has also been said that it is to denote the magnification and veneration of that which one has entered into (i.e., the prayer). It is also said that it is an indication of the abandonment of the affairs of the *dunya* and total devotion toward the prayer and consulting one's Lord, Glorified and Exalted be He. As is contained within one's statement, 'Allāhu Akbar.' Therefore, one's action coincides with his statement. It is also said that it is said as an indication of entrance into the prayer; and this is with regard to specifically raising the hands for the opening *takbīr*. Other than this has been stated, and for each of these statements they must be looked into, and Allāh ﷻ knows best."

THE PLACES OF RAISING THE HANDS IN PRAYER

A student asked, "What are the places of raising the hands?" The Shaykh responded, "The hands, may Allāh bless you, are raised in four places.

They are raised with the opening *takbīr*, when bowing, when rising from the bowing and when standing from the middle *tashahhud*. This is affirmed in the *Ṣaḥīḥ*. There are also other places of raising the hands, such as raising the hands in prostration. However, it is befitting that one examines these instances that we have mentioned in the book *Riyadh Al-Jannah*."

EXPLANATION

Al-Bukhārī (no. 735) reported, as well as *Muslim* (no. 90), by way of Salim ibn 'Abdullāh, who reports from his father, that the Messenger of Allāh ﷺ would raise his hands to the level of his shoulders when commencing the prayer, when making the *takbīr* for bowing, when raising his head from the bowing, and he would raise them while saying:

سمع الله لم حمده، ربنا ولك الحمد

Allāh has heard he who praises Him. Our Lord for You is the praise.

And he would not do this when prostrating.

Al-Bukhārī (no. 739) reported on the authority of Ibn 'Umar ﵄, "And when he would stand after two *rak'at* he would raise his hands."

An-Nawawi ﵀ said within the *Sharh Ṣaḥīḥ Muslim* (4/95), "The *'ummah* are in unanimous agreement regarding it being recommended to raise the hands with the opening *takbīr*, and they differ regarding the others. Ash-Shāfi'ī, Aḥmad, and the majority of the scholars from the companions, and those after them, recommend raising them as well, when bowing and rising from the bowing. There is one narration from Mālik and As Shāfi'ī, and there is a statement by him mentioning that it is recommended to raise them in the fourth place, and it is when rising from the first *tashahhud*. This statement is that which is correct. It is authentically reported within the *ḥadīth* of Ibn 'Umar that the Prophet ﷺ raised his hands as such. It is reported by Al-Bukhārī. It is authentically reported, as well, from the *ḥadīth* of Abū Humayd As-Sa'idi that is reported by Abū Dāwūd and At-Tirmidhī with authentic chains of narration. Abū Bakr ibn Al-Mundhir and Abū Ali at-Ṭabarī from amongst our companions, and some of the people of *ḥadīth*, recommend as well raising the hands when prostrating. Abū Ḥanifah and his companions, and a group of the people of Kūfa, do not recommend raising the hands with other than the opening *takbīr*; and it is the most popular of the narrations from Mālik."

My father ؒ would remind us regarding the issue of the places in which the hands are raised in prayer, mentioning the aforementioned instances. My father said, "Ibn 'Umar negated raising the hands when prostrating wherein he said, '...and he would not do this when prostrating.' This is interpreted to mean that he didn't see him doing it. It has come from Mālik ibn Al-Huwayrith, as is reported with An-Nasā'ī as well as Wā'il ibn Hujr, as is reported with Ad-Dāraquṭnī mention of raising of the hands when rising from prostration; and that which is affirmed takes precedence over that which is negated. However, Ibn 'Umar clung to the Messenger of Allāh ﷺ more than Mālik and Wā'il. So, it is understood that he would do the action sometimes."

I say, the *ḥadīth* of Mālik ibn Al-Huwayrith mentions that he saw the Prophet ﷺ raise his hands in prayer when he bowed and when he raised his head from bowing, when he raised his head from prostration until they were at the level of his earlobes. Shaykh Al-Albani mentioned within *Tammam Al-Minnah* (pg. 172), "An-Nasā'ī, Aḥmad, Ibn Ḥazm reported it with a *Ṣaḥīḥ* chain of narration based on the conditions of Imām Muslim." The foundational narration is the *ḥadīth* of Mālik ibn Al-Huwayrith within *Ṣaḥīḥ Muslim* (no. 391). The *ḥadīth* of Wā'il ibn Ḥujr within *Abū Dāwūd* (no. 723) contains the wording, "And when he raised his head from prostration, he would raise his hands until he completed his prayer." And its origin is also in *Ṣaḥīḥ Muslim* (no. 401). Ibn Rajab mentioned within *Fatḥ al-Bārī* (4/326), "These narratives are all responded to by way of it being said that the raising of the hands within them was preserved, and Mālik ibn Al-Huwayrith and Wā'il ibn Ḥujr were not from the people of Madinah. They came to Madinah once or twice, and perhaps they saw the Prophet ﷺ do this on an occasion; and Ibn 'Umar objected to that while he clung to the Prophet ﷺ and had diligence in preserving his actions and taking his example in them. This indicates that the majority of the time the Prophet ﷺ would leave off the raising of the hands in other than the three places, and rising after two *rak'at*."

My father said, "Abū Ḥanifah did not hold that the hands were to be raised in the prayers, with the exception of in the opening *takbīr*. He prayed on one occasion next to 'Abdullāh ibn al-Mubarak, and 'Abdullāh ibn al-Mubarak would raise his hands every time he bowed and every time he raised his head from bowing. Abū Ḥanifah said to him: 'Are you trying to fly, 'Abdullāh?' 'Abdullāh said to him, If I flew in the second instance of raising the hands, then you were flying on the first instance (i.e., in the opening *takbīr*); and thus 'Abdullāh overpowered him."

The narration was commented on by Al-Bukhārī within the book *Juz' Raf'il-Yadayn* (pg. 45) wherein he said, "Waki' رحمه الله said, 'Ibn al-Mubarak was swift in his response and thus the other party was flustered. This is more resemblance of those who are not able to respond due to their confusion and not having insight.'"

The narration is *mawṣūl* (connected); one may refer to *Nashr As-Sahifah* by my father. Raising of the hands is general for the men as well as the women, because the origin is generality as it relates to the legislation, except wherein there is a proof denoting that something is specific. Ash-Shawkānī ﷫ said within *Nayl Al-Awtar* (3/46), "And know that this Sunnah is shared between men and women, and no evidence has come indicating a difference between them in it. Likewise, no evidence has come indicating the difference between the men and the women as it relates to the level at which the hands are raised. It is reported from the Hanafis that the man raises his hands to the levels of the ears, whereas the woman raises the hands to the levels of the shoulders because this is more concealing of her body. However, there is no evidence that we are aware of to establish this."

TO WHERE ARE THE HANDS RAISED

A narration has come mentioning they are raised to the level of the shoulders. Likewise, narrations have come indicating that they are raised to the earlobes. Perhaps, the tips of the fingers are at the earlobes. Whereas, the palms are at the level of the shoulders. Thus, it has been attributed to the Prophet ﷺ in the *ḥadīth* of 'Abdullāh ibn 'Umar, which is in *Al-Bukhārī* and *Muslim.*

------------------------ EXPLANATION ------------------------

It is reported by *Al-Bukhārī* (no. 735) and *Muslim* (no. 390) on the authority of Salim ibn 'Abdullāh, who reported from his father, that the Messenger of Allāh ﷺ would raise his hands at the level of his shoulders when he initiated the prayer. Likewise, when he would make the *takbīr* for bowing, and he would do the same when raising his head from bowing while saying:

سمع الله لم حمده، ربنا ولك الحمد

Allāh has heard he who praises Him. Our Lord for You is the praise.

And he would not do this when prostrating."

Al-Bukhārī (no. 737) reported and *Muslim* (no. 390) on the authority of Mālik ibn Huwayrith that when the Messenger of Allāh ﷺ would make the *takbīr* he would raise his hands until they were at the level of his ears. When he bowed, he would raise his hands similarly until they were at the level of his ears. He would do the same when he raised his head from bowing while saying:

سمع الله لم حمده

'Allāh hears the one who praises Him.'"

Likewise, within another narration from *Muslim* which is reported on the authority of Mālik ibn Al-Huwayrith, he mentions that he saw the

Prophet ﷺ doing this and he said, "He would raise them to the level of his earlobes." The term *earlobes* فروع here refers to the extremity of something as the branch فرع refers to the furthest extremity of a thing. He mentioned, as well, the shoulders; and this is in reference to the front of the shoulders. This is where the chest plate meets the shoulder.

An-Nawawi رحمه الله mentioned within *Sharh Ṣaḥīḥ Muslim* (4/95), "As for the description of the raising of the hands, then it is known within our *madh'hab*, as well as that of the majority of the scholars, that he would raise his hands to the level of his shoulders such that the tips of his fingers reached the ends of the ears. Meaning, the furthest extremity of the ears and his thumbs would be parallel to the ears. The palms are to be parallel to his shoulders. This is the meaning of the statement, 'To the level of his shoulders,' and by way of this Ash-Shāfi'ī رحمه الله reconciled the various narrations; and the people (scholars) deemed this to be acceptable."

Ibn Rajab mentioned within *Fatḥ al-Bārī* (6/399) narrations in this regard. Then he said, "The scholars have differed regarding that which is the stronger viewpoint amongst them. Amongst them there are those who give precedence to the narrations mentioning that the raising is to the level of the shoulders, due to the authenticity of the narrations regarding this and the variant wordings of the narrations mentioning that the raising is to the level of the ears. This is the way of Al-Bukhārī. It is, likewise, the apparent *madh'hab* of Mālik, Ash-Shāfi'ī, Aḥmad, and Isḥāq, acting in accordance with the narration of Ibn 'Umar; for it is the most authentic of narrations of this regard. It is also the statement of the majority of the Salaf. And it has been narrated from 'Umar Ibn al-

Khattab. Ibn 'Abdul-Barr mentioned that this is what the majority of the of the *Tābi'un* were upon, as well as the jurist of the provinces and the people of *ḥadīth*. Amongst them there are those who take to the narration of Mālik ibn Al-Huwayrith regarding raising the hands to the ear lobes, and it is the statement of the people of Kufa; from them An-Nakha'i, Abū Hanifah, and Ath-Thawri. It is a statement reported from Aḥmad in one narration from him. Abū Bakr al-Khallāl deemed it to be the stronger view.

Amongst them there are those who say that they (the two positions) are equal in strength due to the authenticity of the narrations regarding them. This is another narration from Aḥmad and the chosen viewpoint of Al-Kharqi, Abū Ḥafs al-'Uqbari, and others. Ibn Al-Mundhir said, 'It is the statement of some of the people of *ḥadīth* and it is good.'

Harb Al-Karmani said, 'I saw Aḥmad raise his hands to the earlobes, and he would raise them to his shoulders. He would also raise them to his chest, and I saw that the affair according to him was broad.'

A group of the Shāfi'īs said that Ash-Shāfi'ī reconciled between the narrations in this regard by way of saying that he would raise them to the point that the tips of his fingers were at the level of his ears, with his thumbs being beneath the ears and the palms being at the level of his shoulders. And they said, 'Whoever reports from Ash-Shāfi'ī three statements in this regard has misunderstood (his opinion).'"

I say, that which is correct is the one who has a choice between raising the hands parallel to the shoulders and raising them to the earlobes. This is an issue of variations of worship. At times the worshipper may do this and at other times he may do that and Allāh ﷻ knows best.

There is a statement by Shaykh 'Uthaymīn which we will mention for the purpose of benefit; it is within *Sharh Al-Mumti'* (2/29) wherein he said, "The scholars, may Allāh have mercy upon them, have differed regarding the acts of worship that come in various modes. Is it better to restrict oneself to one amongst them, or is it better to do them all in various times, or is it better to combine between them where one is able? That which is correct is the second statement. It is that acts of worship that have come in various modes at times should be done one way, and at other times another way. There is similarly the issue of the raising of the hands. It has come that they are raised above the shoulders. It has, likewise, come that they are raised at the level of the ears. Each of these are from the Sunnah. That which is best is that at times one does this and at other times one does that, in order to actualize the implementation of the Sunnah in both ways so that the Sunnah may remain alive. This is because if you take one method and leave the other, then the other method has died. Therefore, it is not possible for the Sunnah to remain alive unless we do this at times and do that at times. This is because if a person acts upon this sometimes and upon that at other times his heart will be present during the performance of the Sunnah in order that he may enact each aspect of the action. This is something which is attested to. Due to this, he who clings to the opening supplication by way of saying:

سبحانك اللهم وبحمدك

'Glorified be You, O Allāh; and the praise be to You'

at times you find him from the point wherein he first makes the *takbīr* and he may say 'subhanak Allāhumma wa bi-hamdik...' without realizing it, because he has become accustomed to this. However, if he were to at times say this and at times say that, then he would be alert. Therefore, in doing acts of worship that have been reported in variant ways, with each of their variations lies a number of benefits. The first benefit is following the Sunnah. The second benefit is reviving the Sunnah. The third benefit is presence of heart. The fourth benefit is that if one of the descriptions of the actions is shorter than the others, as we find within the remembrance after the prayer, then perhaps the person at times wishes to depart quickly. Therefore, he can suffice with saying "Subhan-Allāh" ten times, Alhamdulillah ten times, and Allāhu Akbar ten times. And in this instance, he is acting in accordance with the Sunnah, in order to fulfil his need. Therefore, there is no harm on the person who does this intending to fulfill his need. As Allāh ﷻ said regarding those who are performing pilgrimage:

﴿ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ ﴾

There is no blame upon you for seeking bounty from your Lord

[Al-Baqarah 2:198]

Some of the scholars have said that the hands are raised to the level of the earlobes, meaning that the palms are raised to the level of the earlobes, and the lower part of the hands is to be at the level of the shoulders. However, we say that there is no need for this reconciliation, because the origin is that what is intended is the palm itself and not the higher part, nor the lower part. What is apparent is that the affair in this regard is broad and includes all of the descriptions."

There is another issue. It is the extending of the hands, raising them with the bottom of the hands facing the Qiblah. Abū Dāwūd reported within his *Sunan* (no. 753) on the authority of Abū Hurayrah who said, "When the Messenger of Allāh ﷺ entered into the prayer he would raise his hands, having them extended." At-Tirmidhī reported within his *Sunan* (no. 239) by way of Yaḥya ibn al-Yamān, on the authority of Ibn Abū Dhi'b, who reported from Sa'īd ibn Sin'an from Abū Hurayrah ؓ, "When the Messenger of Allāh ﷺ made the *takbīr* in prayer, he would spread his fingers.' At-Tirmidhī found some defect within the narration; for he said concerning it, "More than one of the scholars reported this *ḥadīth* on the authority of Ibn Abū Dhi'b, who reported from Sa'īd ibn Sin'an from Abū Hurayrah ؓ, saying, When the Prophet ﷺ entered into the prayer he would raise his hands, extending them.

It is more authentic than the narration from Yaḥya ibn al-Yamān. And Ibn al-Yamān erred within this narration."

Likewise, within the *ḥadīth* of Wā'il ibn Ḥujr, and within the *ḥadīth* of Abū Humayd As-Sa'īdi it is mentioned that you are to raise your hands in this manner.

------------------------EXPLANATION ------------------------

The *ḥadīth* of Wā'il ibn Ḥujr is reported by *Abū Dāwūd* (no. 726). He said, "I said, 'I will look at the prayer of the Messenger of Allāh ﷺ so that I may know how he prays.' He said, 'So the Messenger of Allāh ﷺ stood and faced the Qiblah, making the *takbīr*, raising his hands to the level of his ears. Then, he grasped his left hand with his right hand; and when he wanted to bow, he would raise them in a similar fashion, then place his hands upon his knees. When he wanted to raise his head from bowing, he would raise his hands similarly. When he prostrated, he would place his head between his two hands. Then, he would sit spreading his left foot and placing his left hand upon his left knee, and his right forearm would be upon his right thigh, and he would make a circle with his index finger and thumb.'

And I saw him say, 'Like this,' and he made a circle with his middle finger and thumb and pointed with his index finger.'"

With regard to the narration of Abū Humayd As-Sa'īdi, Al-Bukhārī reported it (no. 828) and he said, "I am the firmest of you in preserving the prayer of the Messenger of Allāh ﷺ. I saw him such that when he would make the *takbīr* he would raise his hands to the level of his shoulders...," (to the end of the narration.)

PLACING THE RIGHT HAND UPON THE LEFT HAND

After raising the hands, you are to place your right hand upon your left hand on your chest.

------------------------ EXPLANATION ------------------------

The evidence for placing the right hand upon the left hand is that which is reported by *Al-Bukhārī* (no. 740) on the authority of Sahl ibn Sa'd who said, “The people were commanded that a man is to place the right hand upon the left arm in prayer.”

Muslim reported (no. 401) from the *ḥadīth* of Wā‘il ibn Ḥujr that, “He saw the Prophet ﷺ raising his hands when he entered into the prayer saying the *takbīr*. Then, he would fold up his garment, placing his right hand upon his left. When he wanted to bow, he would bring his hands out of his garment. Then, raise them saying the *takbīr* and bowing. When he said ‘Allāh has heard he who praises him,’ he would raise his hands, and when he prostrated he would prostrate between his two hands.”

As for placing the hands upon the chest, it is reported by Ibn Khuzaymah within his *Ṣaḥīḥ* (no. 479) by way of Mu'ammal who said, “Sufyan narrated to us on the authority of ‘Āsim ibn Kulayb, who reported from his father on the authority of Wā'il ibn Ḥujr, who said, ‘I prayed along with the Messenger of Allāh ﷺ, and he would place his right hand upon his left hand on his chest.”

Mu'ammal ibn Ismaīl is weak in terms of narration. We have learned from my father by way of his lessons on this issue that have been textualized; he would say, “Has a narration been reported regarding the prohibition of placing the right hand upon the left hand in prayer? A *ḥadīth* is reported that the Prophet ﷺ prohibited *at-takfir*, and it has been mentioned that *at-takfir* is placing the hand upon the other hand on the chest. However, we have not come across a narration mentioning this, nor have we come across an *athar* in the compiled books. We have found within *An-Nihayah* by Ibn al-Athīr that which he attributes to Abū Ma'shar, that he disliked *at-takfir* in prayer. Abū Ma'shar is from the students of the *Tabi'un*, and he is weak; and where is the chain of narration leading to him? If the chain of narration leading to him were authentic, then the narration itself would still be questionable.

As for the *ḥadīth* of Jābir ibn Samurah the Prophet ﷺ said:

ما لي أراكم رافعي أيديكم كأنها أذناب خيل شمس اسكنوا في الصلاة

'Why is it that I see you waving your hands as if they are the tails of horses flapping about? Be tranquil in the prayer.'

This *ḥadīth* has come regarding something specific, as is indicated by way of the reasoning behind him saying it.

On the authority of Jabir ibn Samurah, who said, 'When we would pray along with the Messenger of Allāh ﷺ, we would say, 'As-Salāmu 'alaykum wa Rahmahtullah, As-Salāmu 'alaykum wa Rahmahtullah,' and wave to each side with our hands.'"

This has been reported by Muslim. Therefore, they were prohibited from waving with their hands when making the salām in prayer."

He رحمه الله (Shaykh Muqbil), mentioned in another answer, "Letting the hands hang to the side in the prayer has not been affirmed from the Prophet ﷺ. A *ḥadīth* has come regarding placing the right hand upon the left hand from a group of the companions; from amongst them Sahl ibn Sa'd As-Sa'idi, Wā'il ibn Ḥujr, 'Abdullāh ibn Mas'ud, and Jābir ibn 'Abdullāh. Those who say that the hands should go to the sides do not have any authentic evidence in this regard. The Mālikis let the hands go to the side and they say that Mālik would do so. Imām Mālik mentioned a chapter within his *Muwatta'* entitled, "Chapter: Placing the Right

Hand Upon the Left Hand in Prayer;" and he mentioned the *ḥadīth* of Sahl ibn Sa'd wherein it is mentioned that the people were commanded to place the right hand upon one's left arm in prayer."

If it is said that the evidences are contradictory, some of them mentioned that he would place the hand upon the navel and some of them mentioned below the navel, and it is said (in response) this is not affirmed, and if it were affirmed, then we would say this is not a contradiction. However, it is from variation in worship.

The most authentic of that which has been reported in this regard is placing the right hand upon the left hand upon one's chest, as is come in the *ḥadīth* of Wā'il ibn Ḥujr which contains Mu'ammal ibn Isma'īl, who is weak.

There has also come, on the authority of Tawus, a *mursal* narration, and it is authentic leading to him. Likewise, a narration has come from Qabisah ibn Hulb, who reported from his father; and Qabisah is unknown. The best reference point in refutation of the Mālikis regarding letting the hands hang to the sides is the book of Ibn Azzuz; and Ibn Azzuz is not good. However, in this subject matter he has written a good work."

The refutation in the book entitled, *Hay'ah An-Nasik Fi'An Al-Qabd Fis-Salat Huwa Madh'hab Mālik. Az-Zarkali* has written a biography of Ibn Azzuz within his book *Al-A'lam* (7/109). He said within it, "He is Muḥammad ibn Mustafa ibn Muḥammad ibn Azzuz al-Hasani al-Idrisi al-Māliki At-Tunisi. He was a judge, a *faqhi,* and a researcher. He was born in the land of Naftah and he studied in Tunis. He was appointed to give verdicts in Naftah in the year 1297, and he thereafter left Tunis.

He returned to Tunis in the year 1309, and in the year 1313 he traveled to Nur Sultan and was appointed there to teach *ḥadīth* within Dar Al-Funun and Madrasah al-Wā'idhin. He continued in his post until he died there." And he mentioned his writings and treatises.

Those who hold that the hands are to go to the sides use as evidence the *ḥadīth* of the man who prayed badly, wherein the Prophet ﷺ taught him the prayer and he did not mention the placing of the right hand upon the left. Refer to *Al-Majmu'* (3/313) by An-Nawawi.

Benefit: Ash-Shawkānī mentioned within *Nayl Al-Awtar* (3/55) concerning the *ḥadīth* regarding placing the right hand upon the left hand, "The *ḥadīth* indicates that it is legislated to place the right hand upon the left hand and not the opposite, and there is no difference regarding this amongst those who hold that the placing of the hands upon the chest is legislated."

HOW TO PLACE THE RIGHT OVER THE LEFT

This has two descriptions. The first is to place the palm upon the other palm. The second is to place the palm upon the forearm. These two descriptions are affirmed from the Prophet ﷺ.

EXPLANATION

The term *as-saa'id* الساعد is that which is between the elbow and the hand, as is within *Al-Mu'jam Al-Wasit*. The proof for this issue is the *ḥadīth* of Sahl ibn Sa'd that has preceded in the commentary. I used to see my father ﵀ do the second description; placing his right hand upon his left forearm. Shaykh Ibn 'Uthaymin mentioned within *Ash-Sharh Al-Mumti'* (1/524), "The Sunnah has come mentioning the placing of the hand upon the arm without grasping it."

The evidence for placing the hand upon the hand is the *ḥadīth* of Wā'il ibn Ḥujr which is reported by *Abū Dāwūd* (no. 727), in the description of the prayer of the Prophet ﷺ wherein he said, "Then, he would place his right hand upon the back of his left hand and wrist and forearm." And the *ḥadīth* is graded *ḥasan*.

Ash-Shawkānī said within *Nayl Al-Awtar* (3/51), "What is intended is that he would place his right hand upon his left hand, wrist and forearm. The *ḥadīth* indicates the legislation of placing the hand upon hand as well, and this is the viewpoint of the majority of the scholars." It is affirmed within the *Sunan* of *An-Nasa'i* (2/126) on the authority of Wā'il ibn Ḥujr ﵁, that he said, "I saw the Messenger of Allāh ﷺ when he would stand for prayer, grasping his left hand with his right hand."

This is a third description, and it is that of grasping the left with the right.

Letting the hands hang to the side is not affirmed from the Prophet ﷺ. As-San'ani reported this within *Subul As-Salam* from Ibn Abdul-Barr. The author of *Rawd An-Nadir*, likewise, reported it from Muḥammad and Ibrahim Al-Wazir, the 'Allamah of Yemen, concerning whom Ash-Shawkānī said, "If I were to say that Yemen has not produced the likes of him, then I would be correct in saying so."

EXPLANATION

Refer to *Subul As-Salam* (1/253). The speech of Ibn Abdul-Barr is within his book *At-Tamhid* (20/74), and the speech of Ash-Shawkānī is within *Al-Badr At-Tali' Bi-Mahasin Man Ba'dal-Qarn As-Sabi'* (2/92), within the biography of Muḥammad ibn Ibrahim. The author of *Rawd An-Nadir* is from the Zaydiyah (sect of the Shi'ah). Az-Zarkalee mentioned his biography within *Al-A'lam* (2/232) and said, "As-Sayaghi, he is Al-Husayn Ibn Aḥmad Ibn Al-Husain As-Sayaghi. He was a jurist from the virtuous of the Zaydiyah in Yemen. He was born and died in Sana'. From amongst his books was *Rawd An-Nadir in Fiqh*. Within it he explained the *majmu' of Imām Zayd Ibn Ali* in an excellent manner. He did not complete it. He also explained *Al-Muzn Al-Matir 'Ala Ar-Rawd An-Nadirr Fi Adab Al-Manadhir* by Al-Hasan Al-Jalal."

There shall come, within the commentary, speech of my father, Shaykh Muqbil, regarding the compilation that is attributed to Zayd ibn Ali. The speech of Muḥammad ibn Ibrahim Al-Wazir is in within his book *Al-Awasim wal-Qawasim* (3/14).

* * *

PLACING THE RIGHT HAND UPON THE LEFT ON ONE'S CHEST

When you place your right hand upon your left hand, it is to be upon your chest. As for that which some of the people do from placing right hand upon the left hand on the navel, then this has come by way of Abdur-Rahman ibn Is'haq Al-Kufi, and he is weak.

------------------------EXPLANATION ------------------------

Meaning, do it as such.

Benefit: The wisdom in placing the right hand upon the left hand: An-Nawawi said in the explanation of *Ṣaḥīḥ Muslim* (no. 401), "The scholars have said that the wisdom in placing one hand over the other is that it is closer to tranquility, and preventing the hands from idol movement and playing about. And Allāh ﷻ knows best."

Ibn Al-Qasim ؒ said within the footnotes of *Ar-Rawd Al-Muraba'* (2/20), "As-Surrah السرة is the place in the middle of the belly which, during childbirth, the umbilical cord is cut from." Within the speech of my father there is a level of uncertainty.

There is some uncertainty within the speech of my father regarding this Abdur-Raḥman ibn Isḥaq. Is this his correct name or is it Isḥaq Ibn Abdur-Raḥman? That which is correct is that he is Abdur-Raḥman ibn Isḥaq, as is within *Sunan Abū Dāwūd* (no. 756). Abū Dāwūd reported it on the authority of Abdur-Raḥman ibn Isḥaq from Ziyad ibn Zayd from Abū Juhayfah that Ali ؓ said, "From the Sunnah is to place one hand upon the other hand in prayer, under the navel." Abū Dāwūd reported it also (no. 757) by way of Abū Badr, from Abū Talut Abdus-Salām from Ibn Jarir Ad-Dabbi, from his father who said, "I saw Ali ؓ grabbing his left hand with his right hand slightly above the wrist, above the navel." This *ḥadīth* is *mawquf*, and its chain is weak. Al-Mizzi wrote the biography of Ibn Jarir Ad-Dabbi within *Tahdib Al-Kamal* (23/99), and he said, "He is Ghazwan ibn Jarir Ad-Dabbi and he was their freed slave; and he was Kufi, the father of Fudayl ibn Ghazwan and the grandfather of Muḥammad ibn Fudayl ibn Ghazwan." Then, he said, "He was narrated from by Al-Akhdar ibn 'Ajlan and Abū Talut Abdus-Salām ibn Abū Hazm. Ibn Hibban mentioned him within Kitab Ath-Thiqat."

I say, his condition, in reality, is unknown. His father, Jarir, was written about by Al-Mizzi within *Tahdib Al-Kamal* (4/552), and he said, "Jarir Ad-Dabbi is the grandfather of Fudayl ibn Ghazwan ibn Jarir; and he clung tenaciously to 'Ali ؓ." And he did not mention anyone who narrated from him other than his son, Ghazwan. Therefore, he himself is unknown. Adh-Dahabi said within *Mizan Al-I'tiddal*, "He is unknown."

It is not affirmed that the Prophet ﷺ placed his right hand upon the left on the navel. There has been mentioned within *Al-Majmu'*, that which is attributed to Zayd ibn Ali. However, it is by way of 'Amr ibn Khalid al-Wasiti, who is a liar.

EXPLANATION

I heard my father ؒ say on several occasions within some of his lessons, "The book of Imām Zayd ibn Ali referred to as *Al-Majmu'* is a fabrication upon him. Some of the narrations within it have chains of narration and some of them have no chain of narration. And that which has a chain of narration, the chains revolve around liars who narrate by way of 'Amr ibn Khalid al-Wasiti. Aḥmad ibn Hanbal and Yaḥya ibn Ma'in, both declared him to be a liar. Waki' said, 'He was from those who lived in our locale, and he would fabricate narrations. Once his condition became known, he relocated to Wasit.' Likewise, they are by way of

Ibrāhīm ibn Az-Zubraqan, who is weak. However, his weakness is not severe, and the one who narrated them from this Ibrāhīm is Nasr ibn Mazahim, who deviated from the truth and was declared to be a liar as well."

By way of this, we know that which is correct is placing the right hand upon the left hand on the chest; due to the narrations that have come regarding this mentioning that the hands are to be placed on the chest, and there is some speech to be made regarding those narrations. In the first *ḥadīth*, which is the *ḥadīth* of Wā'il ibn Ḥujr, there is Mu'ammal ibn Isma'il, in its chain and he is closer to being weak.

------------------------EXPLANATION ------------------------

This is the *ḥadīth* by Wā'il ibn Ḥujr reported by Ibn Khuzaymah inside of his *Ṣaḥīḥ* (no. 479). There is a book that I came across entitled *Al-I'lam Bi-Takhyir Al-Musalli Bi-Makan Wadil-Yadayn Ba'dat-Takbīr Al-Ihram* by Khālid As Sha'ir. My father wrote an introduction to the treatise and the author was certain that he has not come across anything specifying a place which the hands are to be placed, and that the term "on the chest" is a term that has been rejected, and Mu'ammal ibn Isma'il has added it. And Allāh ﷻ knows best.

In the second *ḥadīth*, which is the *ḥadīth* of Qabisah ibn Hulb, who reported from his father, Hulb, and it contains Qabisah; none narrated from him except Simak ibn Harb, who is unknown.

------------------------EXPLANATION ------------------------

The *ḥadīth* of Qabisah ibn Hulb, who reported from his father, was narrated by Aḥmad within his *musnad* (36/299) by way of Qabisah ibn

Hulb from his father who said, "I saw the Prophet ﷺ turn to his left and right, and I saw him placing his hands upon his chest in prayer."

The third narration is *mursal*. It is the *ḥadīth* of Tawus, who said, "They would place their hands upon their chest." And this narration is *mursal*. However, these three narrations are elevated to the level of being used as a proof, and there is none who rejects them from those who deem their statements to be satisfactory.

------------------------EXPLANATION------------------------

The *mursal* narration of Tawus is reported by *Abū Dāwūd* (no. 759) on the authority of Tawus, who said, "The Messenger of Allāh ﷺ would place his right hand upon his left hand. Then, he would firmly place them upon his chest while he was praying."

THE OPENING SUPPLICATION

After this you are to say that which has come within the two *Ṣaḥīḥs*, from the *ḥadīth* of Abū Hurayrah; and it is the most authentic of supplications for opening the prayer:

اللهم باعد بيني وبين خطاياي كما باعدت بين المشرق والمغرب، اللهم نقني من خطاياي
كما ينقى الثوب الأبيض من الدنس اللهم اغسلني من خطاياي بالماء والثلج والبرد

"O Allāh, separate me from my sins as you have separated between the East and the West. O Allāh, purify me of my sins just as the white garment is purified from dirt. O Allāh, wash my sins with water, ice and snow."

------------------------EXPLANATION------------------------

This *ḥadīth* is reported by *Al-Bukhārī* (no. 744) and *Muslim* (no. 598) on the authority of Abū Hurayrah. Ibn Rajab رحمه الله said within *Fatḥ al-Bari* (6/376), "And the *ḥadīth* of Abū Hurayrah is used as evidence by those who say that the opening supplication is recommended to be said before beginning the recitation; and this is the statement of the majority of the scholars." Mālik holds that it is not legislated to say the opening supplication in prayer. Rather, one is to follow the opening *takbīr* by reciting Al-Fātiḥah. Imām Aḥmad, likewise, reported similar in one narration on the authority of Ibn Mas'ud and his companions. This is a strange viewpoint. Those who hold to this viewpoint use as evidence the apparent meaning of the *ḥadīth* of Anas ibn Mālik, which Al-Bukhārī reported, saying that the Prophet ﷺ, Abū Bakr and 'Umar used to begin the prayer with: "Al-hamdulillahi Rabbil-Alamin." We respond to this narration by way of the responses which were mentioned by Ibn Rajab within *Fatḥ al-Bari* (6/388); and from the best of them is that what is intended by this is that the Prophet ﷺ used to begin with reciting Al-Fātiḥah before a chapter, and it is not intended to negate the opening supplication and the seeking of refuge. Therefore, what is intended by this is he would begin the prayer by Al-Fātiḥah. Hence, it is clear that reciting the opening supplication after the opening *takbīr* is the viewpoint of the majority of the scholars. Those who have opposed that which is correct are Imām Mālik and whoever said that neither the opening supplication, seeking of refuge, or the Basmalah are to be said. Rather, one is to only make the opening *takbīr*, then recite Al-Fātiḥah.

In this regard there is that which is reported by *Abū Dāwūd* (no. 777) on the authority of Samurah ؓ who said: "I memorized two instances of silence in the prayer from the Prophet ﷺ. One instance of silence after the Imām makes the opening *takbīr* until he begins recitation. Another instance of silence when he completed the recitation of the opening chapter of the Book, and another chapter thereafter before bowing."

This *ḥadīth* has a disconnected chain. The narrator from Samurah is Ḥasan al-Basri, and he did not hear narrations from Samurah, with the exception of the *ḥadīth* of the 'Aqīqah; and this is that which my father has taught us ؒ.

Abū Dāwūd reported in his *Sunan* (no. 779) by way of Ḥasan that Samurah ibn Jundub, as well as Imran ibn Husayn, mentioned they were speaking; and Samurah ibn Jundub narrated that he memorized, from the Messenger of Allāh, ﷺ two instances of silence. One instance was when he would make the opening *takbīr* and another instance when he completed the recitation of:

﴿ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾ ﴾

The path of those upon whom You have bestowed favor, nor of those who earn Your anger and nor of the astray

[Al Fātiḥah 1:7]

Hence, Samurah had remembered this and Imran Ibn Husain rejected that from him, so they wrote with this to Ubay ibn Ka'b. In his letter of response to them he said: "Samurah has memorized that which is correct." This narration differs from that which came before it in making the second silence to be after the recitation of Al-Fātiḥah, and Ḥasan was a *mudallis.*[2] Yet, he reported the narration as though he heard it from the one who we narrated from. Hence, it is a *ḥadīth* that is weak in its chain.

It is reported on the authority of 'Umar that he would say:

سبحانك اللهم وبحمدك وتبارك اسمك وتعالى جدك ولا إله غيرك

"Glorified be You, O Allāh, and the praise be to you. Blessed is Your Name and exalted is Your Majesty. None has the right to be worshipped except You."

------------------------EXPLANATION ------------------------

The narration of 'Umar is reported by *Muslim* (no.399) and it is a *mawquf*[3] narration that comes by way of Al-Awza'i, who reported from 'Abdah, whose name is Ibn Abū Lubabah, that 'Umar Ibn Al-Khattab would recite these words audibly saying: "Glorified be You, O Allāh, and the praise be to You. Blessed is Your Name and exalted is Your Majesty.

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[2] Mudallis (i.e., one who would omit the name of the person he is narrating from.)

[3] A narration that stops at the companion who narrated it.

None has the right to be worshipped except You." An-Nawawi said within *Sharh Ṣaḥīḥ Muslim* (4/111): "Abū Ali Al-Ghasani said that this is how it comes; on the authority of 'Abdah who said that 'Umar said this, and it is a *mursal* narration. Meaning, that 'Abdah, who is Ibn Abū Lubabah, did not hear from 'Umar. Then, he mentioned that Imām Muslim only cited it as a reference, and what is intended was something else; and he said that there are many instances of similar fashion within *Ṣaḥīḥ Muslim* and other books."

Al-Hafidh mentioned within *At-Talkhis Al-Habir* (1/414): "In *Ṣaḥīḥ Muslim*, as well, he mentioned it. He mentioned it in a place that one wouldn't expect, and its chain of narration is disconnected."

Ibn Abū Shaybah reported it within his *musannaf* (1/208), being *mawquf*, from various routes of transmission. From them is the following: "Hushaym narrated to us saying Husayn reported to us on the authority of Abū Wa'il, who reported from Al-Aswad ibn Yazid, who said: 'I saw 'Umar ibn Al-Khattab commencing the prayer by making the *takbīr*. Then, he said: 'Glorified be You, O Allāh, and the praise be to You..." And he mentioned the rest of the supplication; and this chain of narration is *Ṣaḥīḥ*.'"

He likewise said: "Waki' narrated to us saying: 'Al-A'mash reported to us on the authority of Ibrahim who reported from Al-Aswad who said: 'I heard 'Umar saying, when he would commence the prayer, 'Glorified be You, O Allāh, and the praise be to You...' and this narration is *mawquf*, yet it is *Ṣaḥīḥ*.'"

The statement of my father: "However, this narration is *mawquf*, being a statement of 'Umar, and there is some speech regarding his authenticity." Meaning, there is some speech by Imām Muslim regarding this narration. And we have heard this being mentioned within the lessons of my father ﵀.

However, this narration is *mawquf*, being a statement of 'Umar, and there is some speech regarding his authenticity. It has also come in a *marfu'* form (being a statement of the Prophet ﷺ), and regarding that there is some speech as well.

------------------------EXPLANATION------------------------

Meaning, that it is *marfu'* on the authority of 'Umar. Ad-Daraqutni mentioned it within *Al-'Ilal* (2/142) and he mentioned that Isma'il ibn 'Ayyash narrated it on the authority of Abdul-Mālik ibn Humayd ibn Abū Ghunayyah, on the authority of Ibn Isḥaq As-Sabi'i, who reported from Al-Aswad on the authority of 'Umar, from the Prophet ﷺ. Ibrahim An-Nakha'i opposed him and reported it on the authority of Al-Aswad, who reported it from 'Umar. His statement is that it is not *marfu'* and this is that which is correct.

Ibn Rajab mentioned within *Fatḥ al-Bari* (4/346): "Narrations that are *marfu'* have been reported regarding this from various routes of transmission. The best of them is from the *ḥadīth* of Abū Sa'id and 'Ā'ishah. Imām Aḥmad said: 'We hold, in this regard, to the *ḥadīth* of 'Umar. It has been transmitted through various routes of transmission, and they are not as such.' Then he (Imām Aḥmad) mentioned the *ḥadīth* of 'Ā'ishah and Abū Hurayrah. Thus, he explicitly mentioned that the *marfu'* narrations are not strong, and that one should depend upon the *mawquf* narration from the companions; due to the authenticity of that which is reported from 'Umar."

Also, I will mention something which is reported from ‘Ali ibn Abū Talib ؓ, in *Ṣaḥīḥ Muslim* as well *Jami' At-Tirmidhi*, and *Sunan Abū Dāwūd*. It is that after the *takbīr* one says:

وجهت وجهي للذي فطر السماوات والأرض حنيفا مسلما

“I have turned my face towards He who has created the heavens and the Earth as a monotheistic Muslim…” to the end of this narration.

If one were to say:

اللهم باعد بيني وبين خطاياي

“O Allāh separate between me and my sins…” then this is good.

And if one were to say: “I have turned my face...” then this is good as well.

However, it is befitting that you memorize the version of this narration which is within *Ṣaḥīḥ Muslim*, because it does not contain the wording: “Praise be to Allāh who has not taken a son, nor does He have a partner in His dominion, and He does not have a wali from the lowly ones...” As this is not within the narration of Ali Ibn Abū Talib, which he reported from the Messenger of Allāh ﷺ.

EXPLANATION

The *ḥadīth* within *Ṣaḥīḥ Muslim* (no. 771) comes on the authority of Ali ibn Abū Talib from the Messenger of Allāh ﷺ, that when he would stand for prayer he would say:

وجهت وجهي للذي فطر السماوات والأرض حنيفا مسلما وما أنا من المشركين، إن صلاتي ونسكي ومحياي ومماتي لله رب العالمين، لا شريك له وبذلك أمرت وأنا أول المسلمين، اللهم

أنت الملك لا إله لي إلا أنت، سبحانك وبحمدك, أنت ربي وأنا عبدك ظلمت نفسي، واعترفت بذنبي فاغفر لي ذنوبي جميعا، إنه لا يغفر الذنوب إلا أنت، واهدني لأحسن الأخلاق لا يهدي لأحسنها إلا أنت، واصرف عني سيئها لا يصرف سيئها إلا أنت، لبيك وسعديك والخير كله في يديك، والشر ليس إليك، أنا بك واليك، لا ملجأ ولا منجى منك إلا إليك، تباركت وتعاليت استغفرك وأتوب إليك

"I have turned my face towards He who has created the heavens and the Earth as a monotheistic Muslim, and I am not from the polytheists. Indeed, my prayer, my ritual acts, my life and my death are for Allāh, Lord of all that exists. He has no partners. With this I have been commanded, and I am amongst the Muslims. O Allāh, You are the King. None has the right to be worshipped except You. I am your slave. I have wronged myself and I acknowledge my sin, so forgive my sins in their entirety. None forgives sins except You. Guide me to the best character. None can guide to the best of it except You. Turn me away from evil character and none can turn away from it except You. I am here at Your service. All good is within Your Hand, and evil is not attributed to You. I am by You and for You. You are Blessed and Exalted. I seek forgiveness of You and I turn to You in repentance."

My father has textually mentioned here, regarding this at the beginning of his speech regarding the opening supplications, that the most authentic of the opening supplications is the one which reads:

اللهم باعد بيني وبين خطاياي

"O Allāh separate between me and my sins…"

The majority of the people of knowledge hold the permissibility of acting upon the *ḥadīth* that mentions:

سبحانك اللهم وبحمدك

"Glorified be You, O Allāh, and the praise be to You ..."

At-Tirmidhi mentioned within his *Sunan* (no. 242): "And the majority of the people of knowledge, from the *Tabi'in* and others, act upon this narration."

A group holds to the opening supplication which reads: "I have turned my face towards He who has created the heavens and the Earth as a monotheist," And that which comes after it from supplication. From he who holds that the prayer is to be opened with this are Ash-Shāfi'ī and his companions, as well as Isḥaq, in one narration from him. That which is apparent from the speech of Ash-Shāfi'ī and some of his companions is that the Imām and other than him are to commence the prayer with this. The majority of the companions of Ash-Shāfi'ī say that the Imām is to stop at the statement: "And I am from amongst the Muslims." Abū Yusuf combines between them and says that one can commence the prayer with whichever of them he chooses, and this is the statement of Abū Isḥaq Al-Marwazi, as well as Al-Qadhi Abū Hamid. Ibn Al-Mundir said: "Whichever of this one chooses will suffice him, and I incline towards the narration which mentions: 'I have turned my face towards He who has created the Heavens and the Earth.'" Refer to *Fat'h* by Ibn Rajab (4/346), as well *Al-Majmu'* by An-Nawawi (3/312).

The difference, according to them, is as it relates to which of them is best. Ibn Rajab mentioned within *Fatḥ al-Bari* (4/346): "All of these are recommended. Hence, if one did not commence the prayer with any statement of remembrance, rather he began by way of reciting Al-Fātiḥah, his prayer is correct. And if one were to commence his prayer with something which has come, then he has enacted the Sunnah, according to Imām Aḥmad and others from amongst the scholars; even if there is another supplication that is better according to some of them."

THE SEEKING OF REFUGE

Then, you seek refuge with Allāh ﷻ from the accursed Shayṭān saying:

أعوذ بالله السميع العليم من الشيطان الرجيم

"I seek refuge with Allāh, the All Hearing, the All Knowing; from the accursed Shayṭān."

------------------------EXPLANATION------------------------

Al-Jawhari said within *As-Sihah* (2/1573): "Shayṭān is well known; and every insolent one from amongst mankind, jinn and animal is a Shayṭān."

This seeking of refuge is due to the statement of Allāh, the Exalted:

﴿ فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٨﴾ ﴾

So when you recite the Qur'ān, [first] seek refuge in Allāh from Satan, the accursed.

[An-Nahl 16:98]

Ibn Rajab ؒ said with *Fatḥ al-Bari* (4/386): "The majority of the scholars hold that this is not obligatory. However, its obligation has been reported by 'Ata, Ath-Thawri and some of the Dhahiriyah. It is, likewise, the statement of Ibn Battah from amongst our companions."

Ibn Rajab also said (4/384): "From that which is recommended before recitation in the prayer is the seeking of refuge, according to the majority of the scholars; and they utilize as evidence the statement the Exalted:

﴿ فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٨﴾ ﴾

So when you recite the Qur'an, [first] seek refuge in Allāh from Satan, the accursed.

[An-Nahl 16:98]

The meaning is that when you want to recite the Qur'ān then do so. This is how the majority of the scholars explained the verse. It is reported from some of the earlier scholars—from them Abū Hurayrah, Ibn Sirin, and 'Ata—that the seeking of refuge is done after the recitation.

Al-Marwi reported from Ibn Sirin that he said: "It is to take place before reciting the mother of the Qur'ān (i.e., Al-Fātiḥah) and after it. Perhaps, the seeking of refuge is done for the recitation of the chapter, thereafter just as the Basmalah is also recited for it."

I say: My father held that seeking of refuge is obligatory before the recitation. As for the wording which my father mentioned here in which he said:

أعوذ بالله السميع العليم من الشيطان الرجيم

"I seek refuge with Allāh, the All Hearing, the All Knowing, from the accursed Shayṭān."

This is reported by *Abū Dāwūd* (no. 775) by way of Ali ibn Ali Ar-Rifa'i, who reported from Abū Al-Mutawakkil An-Naji on the authority of Abū Sa'id Al-Khudri, that he said: "Whenever the Messenger of Allāh ﷺ would stand at night, he would make the opening *takbīr* then say:

سبحانك اللهم وبحمدك وتبارك اسمك وتعالى جدك ولا إله غيرك

'Glorified be You, O Allāh, and the praise be to You. Blessed is Your Name and exalted is Your Majesty. None has the right to be worshipped except You.'

Then, he would say:

لا إله إلا الله

'None has the right to be worshipped except Allāh' three times. Then, he would say:

الله أكبر كبيراً

'Allāh is greatly Exalted' three times. Then, he would say:

أعوذ بالله السميع العليم من الشيطان الرجيم، من همزه ونفخه ونفثه

'I seek refuge with Allāh, the All Hearing, the All Knowing; from the accursed Shayṭān, from his poetry, his blowing and his prodding.' Then, he would recite."

Abū Dāwūd said: "Concerning this *ḥadīth*, the scholars said that it is on the authority Ali ibn Ali from Al-Ḥasan being *mursal*, and there is some ambiguity from Ja'far."

At-Tirmidhi reported the *ḥadīth* within his *Sunan* (no. 242) and commented upon it: "The chain of narration from Abū Sa'id has been spoken about. Yaḥya Ibn Sa'id spoke regarding Ali ibn Ali Ar-Rifa'i and Aḥmad said: 'This *ḥadīth* is not authentic.'"

Al-Hafiz mentioned within *Ar-Talkhis Al-Habir* (1/416): "Ibn Khuzaymah said: 'We do not know that this narration is affirmed according to those who have cognizance of the narrations. The best of its chains of narration is that of Abū Sa'id.' Then, he said: 'We don't know of anyone, nor have we heard of anyone, who uses this *ḥadīth* as evidence.'"

Is one to seek refuge in the second *rak'ah*? I asked my father رحمه الله this question, and he mentioned that it is sufficient to seek refuge in the first *rak'ah*, and he used as evidence that which is reported by *Muslim* (no. 599) on the authority of Abū Hurayrah, that when the Messenger of Allāh ﷺ would stand from the second *rak'ah* he would begin the recitation with:

﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ٢ ﴾

All praises be to Allāh, the Lord of the worlds

[Al-Fātiḥah 1:2]

And he would not be silent.

I say: Ibn Rajab within, *Fatḥ al-Bari* (4/387), attributed this statement to 'Ata, Al-Hasan, An-Nakha'i, Ath-Thawri, Abū Hanifah, and Aḥmad in one narration from him. And it is the apparent viewpoint of Ibn Al-Qayyim within *Zad Al-Ma'ad* (1/242), wherein he said: "When he would get up he would commence the recitation, and he would not remain silent as he would be silent at the beginning of the prayer. Therefore, the jurists differed regarding this. Does one seek refuge in this instance or not; this is after agreeing upon the fact that it is not a place for the opening supplication to be said. Regarding this, there are two statements. They are two narrations from Aḥmad. Some of his companions have built these two statements upon the fact that the recitation within the prayer in general is all considered to be one recitation. Hence, one seeking of refuge will suffice for it. Or does each *rak'ah* have a separate recitation? Thus, refuge should be sought in each instance. There is no dispute between them regarding the fact that one opening supplication is said for the entirety of the prayer, and sufficing with one seeking of refuge is the more apparent viewpoint due to the authentic narration of Abū Hurayrah, that when the Prophet ﷺ would rise from the second *rak'ah* he would commence with:

﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ٢ ﴾

All praises be to Allāh, the Lord of the worlds

[Al-Fātiḥah 1:2]

And he would not be silent.

Thus, one would suffice with one seeking of refuge, because the two recitations were not separated by an instance of silence. They are separated by *dhikr*. Therefore, it is as if it is one recitation. For they are separated by the praise of Allāh, or glorifying Allāh, declaring Allāh's oneness, prayer upon the Prophet ﷺ and the likes of this."

Some of the people of knowledge hold that one is to seek refuge within every *rak'ah* due to the statement of Allāh, the Exalted:

﴿ فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٨﴾ ﴾

So when you recite the Qur'an, [first] seek refuge in Allāh from Satan, the accursed.

[An-Nahl 16:98]

This would necessitate repetition. Thus, the seeking of refuge is done each time the recitation is repeated. This is because it is legislated for the recitation; so it is repeated every time the recitation is repeated; just as it were to be within two (separate) prayers. Ibn Qudamah mentioned this within *Al-Mughni* (pg. 741) This is one statement attributed to Aḥmad, and it is that which is correct according to the Shāfi'īs and one statement of Ibn Hazm within *Al-Muhalla* (Issue no. 363 2/278).

Shaykh Al-Albani held it to be the stronger viewpoint within *Tammam Al-Minnah* (pg. 176). He responded to the statement within the *ḥadīth* of Abū Hurayrah: "And he would not be silent," by saying that it is not explicit in saying that absolute silence was negated. Rather, what is intended is that he meant by silence a specific silence wherein one recites the opening supplication. One can refer to page 266 within the book; and a long silence is what is negated within this *ḥadīth* of his. As for a silence for seeking refuge and the Basmalah, then this is slight and will not take up much time when rising for the next *rak'ah*.

Benefit: We will mention here, for the sake of benefit, that which my father mentioned regarding the issue of reciting the seeking of refuge when using verses from the Qur’ān as evidence. He used to say that the seeking of refuge is not to be recited when using verses as evidence because the Prophet ﷺ would recite verses without it. It is reported by *Al-Bukhārī* (no. 4627) by way of Salim ibn ‘Abdullāh, reported from his father ‘Abdullāh ibn ‘Umar, that the Messenger of Allāh ﷺ said:

مفاتح الغيب خمس

“The keys of the Unseen are five.

Then, he said:

﴿ إِنَّ اللَّهَ عِندَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ ۖ وَمَا تَدْرِي نَفْسٌ مَّاذَا
تَكْسِبُ غَدًا ۖ وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ٣٤ ﴾

Indeed, Allāh [alone] has knowledge of the Hour and sends down the rain and knows what is in the wombs. And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, Allāh is Knowing and Acquainted.

[Luqman 31:34]

Reported by *Al-Bukhārī* (no. 597) and *Muslim* (no. 684) on the authority of Anas, who reported from the Prophet ﷺ, who said:

من نسي صلاة فليصل إذا ذكرها، لا كفارة لها إلا ذلك

“He who forgets a prayer, let him pray when he remembers it and there is no expiation due upon him except this.

As Allāh ﷻ said:

﴿ وَأَقِمِ الصَّلَاةَ لِذِكْرِي ١٤ ﴾

And establish prayer for My remembrance.

[Ta-ha 20:14]

This contains the fact the Prophet ﷺ did not recite the seeking of refuge.

This is that which As-Suyuti deemed to be stronger within his treatise entitled: *Al-Qudhadhah Fi Tahqiq Mahallil-Isti'adhah* (pg. 306) He said: "One is to mention the verse without the seeking of refuge; and this is what is affirmed in the *aḥadīth* and the narrations from the action of the Prophet ﷺ, his companions, and the *Tabi'in*, as well as those after them." Then, he mentioned a number of evidences for this and said: "The *aḥadīth* and the narrations in this regard are many, indicating that what is correct is to simply recite the verse without seeking refuge, following that which has come in this regard. This is because the affair is one of following (i.e., the Sunnah). The seeking of refuge which is commanded with in the statement of Allāh ﷻ:

﴿ فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ٩٨ ﴾

So when you recite the Qur'ān, [first] seek refuge in Allāh from Satan, the accursed.

[An-Nahl 16:98]

This is to be done when reciting the Qur'ān for the purpose of recitation. As for reciting a verse from it to use it as proof or evidence for a ruling, this is not to be done."

AL-BASMALAH (MENTIONING ALLĀH'S NAME)

After this, if you wish, you may silently recite Al-Basmalah. Al-Bukhārī and Muslim have reported within their *Ṣaḥīḥ*s, on the authority of Anas ؓ, that he said: "I prayed behind the Messenger of Allāh ﷺ, Abū Bakr, and Umar. They would commence the recitation with:

﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾ ﴾

All praises be to Allāh, the Lord of the worlds

[Al-Fātiḥah 1:2][4]

EXPLANATION

This *ḥadīth*, and others similar in meaning, is used as evidence by Imām Mālik ؒ for the fact that the worshipper does not recite the Basmalah at all. However, it only negates audible recitation of it, and it does not negate its recitation in totality. This is because it is reported by An-Nasa'i and Ibn Khuzaymah that one does not audibly recite the Basmalah. Another narration by Ibn Khuzaymah mentions that they would recite it silently, as is within *Bulugh al-Maram* (no. 280) by Hafidh Ibn

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[4] This *ḥadīth* is reported by *Al-Bukhari* (no. 743) and *Muslim* (no. 399).

Hajr. Within the *madh'hab* of Imām Mālik, the Basmalah is not recited in the *ṣalāt* and it is not a verse at the beginning of any chapter within the Qur'ān.

Ibn Abdul-Barr رحمه الله said within his Book: *Al-Insaf Fi-Ma Bayna Ulama' Al-Muslimin Fi Qira'ah Bismillahir-Rahman Ar-Rahim Min Khilaf* (pg. 153): "Mālik رحمه الله and his companions held that it is not to be recited at the beginning of the Al-Fātiḥah in any of the prayers, neither silently nor audibly. According to them, it is not a verse from the mother of the book nor other than it from the chapters of the Qur'ān, with the exception of Surah an-Naml, within the statement of Allāh:

﴿ إِنَّهُ مِن سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿٣٠﴾ ﴾

"Verily! It is from Sulayman (Solomon), and verily! It
(reads): In the Name of Allāh, the Most Beneficent,
the Most Merciful

[An-Naml 27:30]

And Allāh ﷻ has not revealed it within His book within other than this place in Surah an-Naml. The likes of Mālik's statement regarding all of this has been reported by Al-Awza'i and Abū Ja'far Muḥammad ibn Jarir ibn Yazid At-Tabari."

In some of the routes of transmission within *Muslim* it is mentioned: "They would not recite the statement:

﴿ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ ﴾

In the Name of Allāh, The Most-Merciful (to His creation), the Ever-Merciful (to His believing servants)

[Al-Fātiḥah 1:1]

audibly.'"

------------------------EXPLANATION ------------------------

This wording is within *An-Nasa'i* (no. 907) on the authority of Anas, who said: "I prayed behind the Messenger of Allāh ﷺ, Abū Bakr, and 'Umar and I did not hear any one of them reciting audibly:

﴿ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝١ ﴾

In the Name of Allāh, The Most-Merciful, the Ever-Merciful.'"

[Al-Fātiḥah 1:1]

Due to this, Al-Hafidh Ibn Hajr mentioned within *Bulugh Al-Maram* that which he ascribes to Muslim. However, he said: "And in a narration from Aḥmad, An-Nasa'i, and Ibn Khuzaymah it mentions: 'And they would not audibly recite:

﴿ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝١ ﴾

In the Name of Allāh, The Most-Merciful, the Ever-Merciful."

[Al-Fātiḥah 1:1]

And in some of the wordings, its mentioned: “And they would not mention:

﴿ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ ﴾

In the Name of Allāh, The Most-Merciful, the Ever-Merciful.”

[Al-Fātiḥah 1:1]

EXPLANATION

This is reported by *Muslim* with the wording: “And they would not mention:

﴿ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ ﴾

In the Name of Allāh, The Most-Merciful, the Ever-Merciful

[Al-Fātiḥah 1:1]

If you will, you can audibly recite:

﴿ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ ﴾

In the Name of Allāh, The Most-Merciful, the Ever-Merciful

[Al-Fātiḥah 1:1]

Al-Hakim narrated within *Al-Mustadrak*, on the authority of Abū Hurayrah ﷺ, that he said: “I have the prayer which most resembles the prayer of the Messenger of Allāh ﷺ.” He prayed with them and he would audibly recite:

﴿ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١ ﴾

In the Name of Allāh, The Most-Merciful, the Ever-Merciful

[Al-Fātiḥah 1:1][5]

And reciting it silently is the most correct. Imām As-Shāfi'ī narrated within *Al-Umm* that Mu'awiyah prayed with the people and recited silently:

﴿ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١ ﴾

In the Name of Allāh, The Most-Merciful, the Ever-Merciful

[Al-Fātiḥah 1:1]

and those who were present objected to this.[6]

Therefore, silent recitation, as well as audible recitation of:

﴿ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١ ﴾

In the Name of Allāh, The Most-Merciful, the Ever-Merciful.

[Al-Fātiḥah 1:1]

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[5] Reported by Al-Hakim (no. 752).

[6] This narration is reported by As-Shafi'i within *Al-Umm* (1/130)

have both come from the Messenger of Allāh ﷺ. However, the *ḥadīth* regarding reciting it silently is more authentic because it is agreed upon by Al-Bukhārī and Muslim.

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RECITING THE OPENING CHAPTER OF THE BOOK

After this you are to recite the Fātiḥah due to the *ḥadīth* of the Messenger of Allāh ﷺ, in which he said:

لا صلاة لمن لم يقرأ بفاتحة الكتاب

"There is no prayer, for he has not recited the opening chapter of the Book."

------------------------EXPLANATION------------------------

This *ḥadīth*: "There is no prayer, for he has not recited..." is reported by *Al-Bukhārī* (no.756) and *Muslim* (no. 394) on the authority of Ubadah ibn As-Samit ﷺ.

As-San'ani said: "If you were to say: 'I recited the opening chapter of the Book in the first *rak'at* or the second; therefore, should I recite it for the entirety of the prayer?' Then, the response is that some of the routes of transmission for the *ḥadīth* of the one who prayed badly mention that the Prophet ﷺ taught him how to pray, and said to him:

اقرأ بفاتحة الكتاب، قال: ثم افعل ذلك في صلاتك كلها

'Recite the opening chapter of the Book; and he said: and do this throughout the entirety of your prayer.'"

------------------------EXPLANATION ------------------------

This is reported by *Abū Dāwūd* (no. 859), by way of Muḥammad (i.e., Ibn Amr), on the authority of Ali ibn Yaḥya ibn Khalid who reported from his father, who reported from Rifa'ah ibn Rafi', and within it he said:

إذا قمت فتوجهت إلى القبلة فكبر ثم اقرأ بأم القرآن وبما شاء الله أن تقرأ

"When you stand for prayer, face the Qiblah and say the *takbīr*. Then, recite the mother of the Qur'ān and whatever you wish to recite thereafter..."

Within *Ṣaḥīḥ Al-Bukhārī* (no. 757) and *Muslim* (no. 397), on the authority of Abū Hurayrah, it is mentioned that the Messenger of Allāh ﷺ said to the man who prayed badly:

إذا قمت إلى الصلاة فكبر ثم اقرأ ما تيسر معك من القرآن ثم اركع حتى تطمئن راكعا ثم ارفع حتى تعتدل قائما ثم اسجد حتى تطمئن ساجدا ثم اجلس حتى تطمئن جالسا ثم افعل ذلك في صلاتك كلها

"When you stand for prayer, make the *takbīr*. Then, recite that which is easy for you from the Qur'ān. Then, bow until you are at ease in the

bowing. Then, rise until you are standing upright. Then, prostrate until you are at ease in the prostration. Then, rise until you are at ease in the sitting position and do this for the entirety of your prayer."

The speech of As-San'ani ؒ is within *Subul As-Salam* (1/253) in regard to the recitation of Al-Fātiḥah. The statement: "Then, recite that which is easy for you from the Qur'ān," is explained by that which is within the preceding narration wherein he said: "Then, recite the mother of the Qur'ān." The various narrations explain one another.

The opening chapter of the book must be recited in every *rak'ah* whether you are an Imām or a follower.

EXPLANATION

Likewise, the lone worshipper, due to that which has preceded. Al-Bukhārī narrated (no. 759) as in *Muslim* (no. 451), on the authority of Abū Qatadah ؓ who said: "The Prophet ﷺ used to recite within the first two units of the Dhuhr prayer, with the opening chapter of the book and two other chapters; lengthening the recitation in the first and shortening that in the second, and he would allow a verse to be heard periodically. And he would recite, within the 'Asr prayer, the opening chapter of the book and two additional chapters..."

This is that which necessitates proof for reciting Al-Fātiḥah in every *rak'ah*. The Hanafis opposed this viewpoint. Al-Hafidh Ibn Kathir said, within the explanation of the statement of Allāh, the Exalted:

﴿ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ ﴿٢٠﴾ ﴾

So recite what is easy [for you] of the Qur'ān.
[Al-Muzzammil 73:20]

"The followers of Imām Abū Hanifah ؒ used this verse as proof that it is not obligatory to recite Al-Fātiḥah in the prayer. Rather, if one recites it or other than it from the Qur'ān, even if it is one verse, then this will suffice him. And they seek to support this by way of the *ḥadīth* of the one who prayed badly, which is within the two *Ṣaḥīḥ*s wherein he said:

ثم اقرأ ما تيسر معك من القرآن

'Then, recite that which is easy for you from the Qur'ān.'"

According to the Hanafis, it is also not obligatory to recite in the last two units. No credence is given to it because it opposes the evidence and Allāh's aide is sought. And this discussion shall come, if Allāh ﷻ wills, under the title, *Reciting Al-Fātiḥah in the Last Two Units of the Prayer*.

One may say: Allāh ﷻ says within His noble book:

﴿ وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ٢٠٤ ﴾

So when the Qur'ān is recited, then listen to it and pay attention that you may receive mercy
[Al-Araf 7:204]

The Prophet ﷺ said:

وإذا قرأ فأنصتوا

"When he recites the Qur'ān listen and be silent."

------------------------EXPLANATION------------------------

Concerning the *ḥadīth*:

وإذا قرأ فأنصتوا

"When he recites the Qur'ān listen and be silent."

It is reported with this addition by *Abū Dāwūd* (no.604), *An-Nasa'i* (2/141), *Ibn Majah* (no. 846) and *Aḥmad* (15/257), by way of Abū Khalid Al-Ahmar who reported from Ibn 'Ajlan, who reported from Zayd Ibn Aslam, who reported from Abū Salih, who reported from Abū Hurayrah. What is apparent is that it is *ḥasan*. However, Abū Dāwūd said, concerning this wording, that it has not been preserved, and there is ambiguity according to us that has come regarding Abū Khalid.

Al-Bayhaqi reported, within his *Sunan* (2/157) with its chain of narration from Abū Hatim, that he said: "This wording has not been preserved. It is from the additions of Ibn 'Ajlan. Kharijah ibn Mus'ab narrated it as well (i.e., from Zayd ibn Aslam), and Kharijah also is not strong (in *ḥadīth*)." Al-Bayhaqi said: "And Yaḥya Ibn Al-Ala Ar-Razi reported it, and Yaḥya Ibn Al-Ala has been abandoned. Ibn Ma'in said that the *ḥadīth* of Ibn Ajlan did not amount to anything, as is within *Sunan Al-Bayhaqi*." Al-Bayhaqi said: "This is wahm (a misunderstanding of the narration) from Ibn 'Ajlan."

Whereas, Imām Muslim affirmed it. For he has reported it with this addition, with footnotes of his *Ṣaḥīḥ* (63/404) by way of Sulayman, i.e., At-Taymi, who reported from Qatadah with the aforementioned chain of narration which comes on the authority of Yunus Ibn Jubayr from

Hitan Ibn Abdullaah Ar-Raqashi, who reported from Abū Musa As-Ash'ari with the addition:

وإذا قرأ فأنصتوا

"And when he recites the Qur'ān listen and be silent."

Abū Is'haq, who is the narrator of *Ṣaḥīḥ Muslim* from Imām Muslim, said: "Abū Bakr said: 'The son of Abū An-Nadr's sister is within this narration. Therefore, Muslim said: 'Do you want that I should preserve the narrations from Sulayman?' Abū Bakr said to him: 'The *ḥadīth* of Abū Hurayrah?' He said: 'It is authentic,' and he means by way of this, his statement:

وإذا قرأ فأنصتوا

"And when he recites listen and be silent."

So he said: 'I deem it to be authentic. He said, 'Why was it not then placed here?' He said: 'Not everything that I deem to be authentic do I place here. I only have placed here that which there is consensus regarding it.'"

Imām Muslim is referring to within the footnotes on page 404, the opposition of Sulayman to other than him. He has reported it by way of Sa'id ibn Abū 'Arubah and Hisham Ad-Dustawa'i, as well as Jarir on the authority of Sulayman At-Taymi. Each of these have reported from Qatadah within this chain of narration with that which is similar. Meaning, similar to that which has preceded within the *ḥadīth* of Jarir, who reports it from Sulayman, from Qatadah with the additional wording:

وإذا قرأ فأنصتوا

"And when he recites the Qur'an listen and be silent."

Abū Dāwūd said: "His statement: 'Listen and be silent..." has not been preserved. No one brought it except Sulayman At-Taymi within this *ḥadīth*."

Therefore, it is clear to us that the addition has come from the *ḥadīth* of Abū Hurayrah, and it is thus defective. Also, from the *ḥadīth* of Abū Musa As-Ash'ari within *Ṣaḥīḥ Muslim* in the footnotes; and it is also defective. Al-Bayhaqi mentioned within *Ma'rifah As-Sunan wal-Athar* (3/74): "The *ḥadīth* preservers are in unanimous agreement regarding the error of this wording within the *ḥadīth* and it has not been preserved. From them, Yaḥya Ibn Ma'in, Abū Dāwūd As-Sijistani, Abū Hatim Ar-Razi, Abū Ali Al-Hafidh, Ali Ibn Umar Al-Hafidh, and Abū 'Abdullāh Al-Hafidh." Refer, also, to *Al-'Ilal by Ad-Daraqutni* (7/252).

My father transmitted its defectiveness on the authority of those whose mention has been preceded from the people of knowledge, and if the additional wording is preserved it would be specific to the opening chapter of the book.

As for the verse As-Shawkānī said concerning it: "It is general and that which is an exception to it is the opening chapter of the book."

EXPLANATION

Refer to *Sharh Al-Muntaqa*, and it is within *Nayl Al-Awtar* under the chapter titled, "That Which Has Come Regarding the Recitation of the Follower and Him Being Silent When He Hears His Imām."

From the Imāms there are those who have held that the follower recites the Fātiḥah in the silent prayers in every unit, yet, he does not recite it in the audible prayers. From them Az-Zurhi, Mālik, Ibn Al-Mubarak, Aḥmad, Isḥaq, and it is the former statement of Ash-Shāfi'ī. And this statement has evidence such as the statement of Allāh, the Exalted:

﴿ وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ٢٠٤ ﴾

So when the Qur'ān is recited, then listen to it and pay attention that you may receive mercy

[Al-Araf 7:204]

As well as, the *ḥadīth*:

وإذا قرأ فأنصتوا

"And when he recites the Qur'ān listen and be silent."

And we are aware of the response to the verse and the *ḥadīth*. Amongst the evidence is that which is reported by *Abū Dāwūd* (no. 826) on the authority of Abū Hurayrah, that the Messenger of Allāh ﷺ completed the audible prayer in which there was recitation and he said:

هل قرأ أحدُكم معي آنفًا؟

"Was one of you reciting along with me?"

So a man said: "Yes, O Messenger of Allāh." He said:

إني أقولُ ما لي أُنازَعُ القرآنَ

"I was saying, 'Who is contending with me in the Qur'ān."

Thus, when they heard that from the Messenger of Allāh ﷺ, the people discontinued reciting along with him ﷺ in the audible prayers in which he was reciting audibly.

Concerning the statement in which he said: "The people discontinued reciting along with the Messenger of Allāh ﷺ in that which he audibly recited within from the prayers, once they heard the Messenger of Allāh," Al-Hafidh has mentioned within *At-Talkhis Al-Habir* (1/419): "The interpolated speech in the narration is from the speech of Az-Zuhri. Al-Khatib clarified this and Al-Bukhārī agreed with him in *At-Tarikh* as did Abū Dāwūd, Ya'qub ibn Sufyan, and Adh-Dhuhali, Al-Khattabi, and others."

This is the most famous of the evidence for this viewpoint that the follower within the audible prayers is not to recite the Al-Fātiḥah.

And what is the evidence that it is specific to Al-Fātiḥah? The evidence is that which has come within the *Sunan*:

لعلكم تقرءون خلف إمامكم

"Perhaps you recite behind your Imām?"

They said: "Yes." He said:

لا تفعلوا إلا بفاتحة الكتاب

"Do not do so except with the opening chapter of the Book."

------------------------EXPLANATION ------------------------

It is reported by *Abū Dāwūd* (no. 823) and At-Tirmidhi within his *Sunan* (no. 311) and *Aḥmad* (37/343), by way of Muḥammad ibn Isḥaq who reported from Mak'hul, who reported from Maḥmud ibn Ar-Rabi', who reported from 'Ubadah ibn As-Samit that he said: "We were behind the Messenger of Allāh ﷺ in the Fajr prayer, and whilst the Messenger of Allāh ﷺ recited, the recitation became difficult for him. When he completed the prayer, he said:

لعلكم تقرءون خلف إمامكم

"Perhaps you recite behind your Imām?"

We said: 'Yes, this is the case, O Messenger of Allāh.' He said:

لا تفعلوا إلا بفاتحة الكتاب فإنه لا صلاة لمن لم يقرأ بها

'Do not do so except with the opening chapter of the book. For there is no prayer for the one who does not recite it.'"

It is also reported by *Aḥmad* (37/409). In it is explicit mention that Ibn Isḥaq narrated it; therefore, for the *ḥadīth* is *ḥasan.*

It has come on the authority of a man amongst the companions, according to *Aḥmad*. My father ﵀ mentioned it within *Al-Jami' As-Ṣaḥīḥ Min-Ma Laysa Fis-Ṣaḥīḥayn* (pg. 940)

At-Tirmidhi said within his *Sunan*, commenting upon this *ḥadīth*: "This *ḥadīth* is to be acted upon, and reciting behind the Imām is correct, according to the majority of the people of knowledge from the companions of the Prophet ﷺ and the *Tabi'in.* It is, likewise, the statement of Mālik ibn Anas, Ibn Al-Mubarak, Ash-Shāfi'ī, Aḥmad, and Isḥaq; they all hold that one is to recite behind the Imām."

Al-Mubarakfuri mentioned within *Tuhfah Al-Ahwadhi* (2/192) commenting upon the statement of At-Tirmidhi: "Point of benefit: Know that the statement of At-Tirmidhi which is the statement of Mālik ibn Anas and Ibn Al-Mubarak, Ash-Shāfi'ī, Aḥmad, and Isḥaq; that they hold that the one is to recite behind the Imām. This is a general statement and the intended meaning is that these Imāms all hold that recitation behind the Imām is something which they deem to be good, either within all of the prayers or in the silent prayers only, or by way of obligation or recommendation. As for the one who holds it to be an obligation to recite behind the Imām in all of the silent prayers or the audible prayers, they utilize the evidence the narrations of this chapter; and it is the strongest statement."

An-Nawawi رحمه الله mentioned within *Al-Majmu'* (3/360): "There's a difference of opinion within the schools of the scholars regarding the followers reciting behind the Imām. We have mentioned that our *madh'hab* holds it to be obligatory to recite Al-Fātiḥah, for the follower, in each *rak'ah* from every audible or silent prayer. This is the correct statement according to us, as has preceded. The majority of the scholars hold it to be correct."

It is likewise the statement of Al-Bukhārī. Al-Bukhārī authored regarding the recitation of the follower a section entitled: *Recitation Behind the Imām,* and he debated the one who holds that it should not be recited. It is a chosen viewpoint within Ash-Shawkānī as mentioned within *Nayl Al-Awtar* (3/117).

From the proofs for reciting the Fātiḥah behind the Imām is that which Imām Muslim reported (no. 395) on the authority of Abū Hurayrah, who reported from the Prophet ﷺ that he said:

من صلى صلاة لم يقرأ فيها بأم القرآن فهي خداج فهي خداج فهي خداج غير تمام

“Whoever prays the prayer in which he has not recited the Mother of the Book, then it is deficient, it is deficient, it is deficient. It is incomplete.”

It was said to Abū Hurayrah: “Even if we are behind the Imām?” He said: “Recite it silently.” For indeed I heard the Messenger of Allāh saying:

قال الله تعالى قسمت الصلاة بيني وبين عبدي نصفين فنصفها لي ونصفها لعبدي ولعبدي ما سأل ، قال رسول اللهِ صلى الله عليه وسلم : اقرؤا يقول العبد : { الحمد لله رب العالمين} يقول الله عز وجل : حمدني عبدي يقول : {الرحمن الرحيم } يقول الله عز وجل : أثنى علي عبدي يقول العبد : { مالك يوم الدين } يقول الله عز وجل مجدني عبدي يقول العبد (وقال مرة: فوض إلي عبدي) : { إياك نعبد وإياك نستعين} يقول الله : وهذه بيني وبين عبدي ولعبدي ما سأل ، يقول العبد : { اهدنا الصراط المستقيم صراط الذين أنعمت غير المغضوب عليهم ولا الضالين } يقول الله فهؤلاء لعبدي ولعبدي ما سأل

‘Allāh, the Exalted, has said: ‘I divided the prayer between Me and My servant into two halves and My servant shall have what he asked for. So when the servant says: “All the praise is for Allāh, Lord of all that exists,” Allāh, the Exalted, says: ‘My servant has praised me.’ And when the servant says: ‘The Merciful, the Bestower of mercy.’ Allāh, the Exalted, says: ‘My servant has extolled me.’ And when he says: ‘Owner of the Day of Judgement.’ Allāh says: ‘My servant has acknowledged My Gloriousness.’ (Or he said: ‘My servant has relegated his affairs to me.’) And when he says: ‘You alone we worship and you alone we ask for help.’ Allāh says: ‘This is between me and my servant and my servant shall have what he asked for.’ And when

he says: 'Guide us to the straight way, the way upon those whom you have bestowed your grace, not the way of those whom earned your anger, nor those who have gone astray.' Allāh says: 'This is between me and my servant and he shall have what he has asked for.'"

One may say there is a *ḥadīth* that says:

مَن كان له إمامٌ فقراءةُ الإمامِ له قراءةٌ

"He who has an Imām, the recitation of the Imām is recitation for him."

Al-Hafidh Ibn Kathir said within his *tafsīr* concerning this *ḥadīth*: "It has various routes of transmission. None of them are affirmed."

------------------------ EXPLANATION ------------------------

Ibn Kathir mentioned it within his *tafsīr* of Surah Al-Fātiḥah, saying: "However, its chain of narration is weak." And he رحمه الله said within his explanation of the statement of Allāh:

﴿ وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ٢٠٤ ﴾

So when the Qur'ān is recited, then listen to it and
pay attention that you may receive mercy
[Al-Araf 7:204]

"This *ḥadīth* was reported by Aḥmad within his *musnad* on the authority of Jabir in a *marfu'* form. It is, likewise, within the *muwatta'* of Mālik, on the authority of Wahb Ibn Kaysan, who reported from Jabir in a *marfu'* form; and this is the most authentic."

Ad-Daraqutni said within his *Sunan* (no.1233): "It has not been mentioned in a chain on the authority of Musa Ibn Abū 'Ā'ishah, other than from Abū Hanifah and Al-Hasan Ibn 'Umarah; and they are both weak."

Ibn Majah reported it (no. 850) by way of Jabir, on the authority of Abū Zubayr, who reported from Jabir that he said: "The Messenger of Allāh ﷺ:

مَن كان له إمامٌ فقراءةُ الإمامِ له قراءةٌ

"He who has an Imām, the recitation of the Imām is recitation for him."

This chain of narration is very weak. Jabir, the narrator, reported it from Abū Zubayr who is Ja'far the Rafidhi, and he used to believe in the concept of *raj'ah* (i.e., that Ali is the second coming of Muḥammad ﷺ.) And belief in the concept of *raj'ah* is from the most severe types of extremism amongst the Shi'ah.

Al-Bukhārī رحمه الله said within the chapter: "Regarding Recitation Behind the Imām", on page 45: "This narration is not affirmed according to the people of knowledge from those within the Arabian Peninsula; the people of Iraq and other than them; due to it being *mursal* and having a disconnected chain. Ibn Shaddad narrated it from the Prophet ﷺ."

Al-Bukhārī, likewise, said: "Al-Hasan Ibn Salih narrated from Jabir, who narrated from Abū Zubayr from the Prophet ﷺ, and it is not known that Jabir heard from Abū Zubayr."

Ad-Daraqutni mentioned within his *Sunan* (1/671): "This *ḥadīth* was reported by Sufyan Ath-Thawri and Ash-Shu'bah, Isra'il Ibn Yunus, Sharik, Abū Khalid, Ad-Dalani, Abūl-Ahwas, Sufyan Ibn Uyaynah, Jarir, Ibn Abūl-Hamid, and other than them from Musa Ibn 'Ā'ishah, who reported from 'Abdullāh Ibn Shaddad in the *mursal* form from the Prophet ﷺ, and this is that which is correct."

Ibn Al-Mundhir mentioned within *Al-Ishraf 'Ala Madhahib Al-'Ulama'* (2/14): "A group amongst them said that the one who prays by himself is addressed within this narration. As for the one who prays behind the Imām, then it is not upon him to recite. This is the statement of Sufyan At-Thawri, Sufyan Ibn 'Uyaynah and a group amongst the people of Kufa."

Al-Hafidh mentioned within *Al-Fatḥ* (no. 756): "Those who deem that the reciting of Al-Fātiḥah is not obligatory upon the follower unrestrictedly, such as Abū Hanifah, use as evidence the *ḥadīth* that mentions that he who prays behind the Imām, then the recitation of the Imām is recitation for him. However, it is a *ḥadīth* that is weak according to the preservers. Ad-Daraqutni and others have found its defect within its chain and routes of transmission.

Ad-Daraqutni mentioned within his *Sunan*: "None held it to be a statement of the Prophet ﷺ except Al-Hasan Ibn 'Umarah and Abū Hanifah, and they are both weak." Thus, is the statement of Ad-Daraqutni.

------------------------ EXPLANATION ------------------------

Al-Hasan Ibn 'Umarah has been abandoned, and he is extremely weak. Imām Aḥmad, Abū Hatim, Muslim, An-Nasa'i, and Ad-Daraqutni all said concerning him that he has been abandoned in terms of his narrations. Zakariya Ibn Yaḥya As-Saji said that he is weak in narration and has been abandoned. The people of *ḥadīth* are unanimous regarding the abandonment of his narrations. One may refer to his biography within *Tahdhib Al-Kamal* (6/265).

I heard my father say concerning Abū Hanifah: "The status of Abū Hanifah according to Ahul-Sunnah is that he is weak in *ḥadīth* due to his poor memory. Al-Bukhārī said concerning him they have been silent regarding him and this is the furthest they would go in criticism of him. However, this is a light phrase of criticism."

My father has a work called *Nashr As-Sahifah Fi Aqwal Al-A'immah Al-Jarh wat-Ta'dil Fi Abi Hanifah.* The 'Allammah Al-Albani has, within *As-Sisilah Ad-Da'ifah*, under *ḥadīth* (no.458), a lengthy research in this issue. From that which he said is: "Abū Hanifah is such that scholars have deemed his narrations to be weak." And he said: "They have deemed him weak due to his memory. From them Al-Bukhārī, Muslim, An-Nasa'i, Ibn Ali, and other than them from the Imāms of *ḥadīth*." Then, he cited their text with their wordings and he said: "Let the reader be upon clarity regarding this affair, and do not let anyone think that in that which we have mentioned it is possible for one to claim that it is *ijtihad* from us. Rather, it is only following the people of knowledge and awareness who specialize in this field; and Allāh ﷻ has said:

﴿ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾ ﴾

So ask of those who know, if you know not.

[An-Nahl 16:43]

And he said:

﴿ فَاسْأَلْ بِهِ خَبِيرًا ﴿٥٩﴾

So ask one who is well informed of it.

[Al-Furqan 25:59]

He likewise said: "From that in which there is no doubt according to us is that Abū Hanifah is from the people of truthfulness. But that does not suffice in order for us to use his narrations as proof until we bring together along with that precision and preservation. This is from that which is not affirmed as it relates to him رحمه الله. Rather, the opposite of that is attested to for him by way of those who we have mentioned from the Imāms, and they are a people who he who takes to their testimony and follows those statements will not be astray. This in no way affects the status of Abū Hanifah as it relates to his religion, his piety, and *fiqh* in opposition to that which some of the extremists from the latter-day people hold as it relates to him."

He, likewise, said: "This is the truth and it is just, and by way of it the heavens and the earth stand. Uprightness and *fiqh* are one thing. Whereas, preservation and carrying of the narrations and precision in doing so is another thing. And each has it, men and its specialists. This is not a criticism of Abū Hanifah رحمه الله, that he was not precise in preservation of the narrations; as long as he was truthful within himself—and in addition to that, there is his lofty status, *fiqh*, and understanding. Therefore, let some of those fanatics of his fear of Allāh ﷻ, in regard to reviling the likes of Imām Ad-Daraqutni due to his statement regarding Abū Hanifah, that he was weak in *ḥadīth*."

He, likewise, said: "This is not a diminution of his status. The most that it means is that he was not a precise *muhaddith*, and his portion that Allāh ﷻ gave him from knowledge and precise comprehension suffices him to the point that Imām As-Shāfi'ī said, 'The people are children in terms of *fiqh* in comparison to Abū Hanifah.' Due to this, Al-Hafidh Adh-Dhahabi concluded the biography of the Imām within *Siyar An-Nubala'* (5/288) by saying: 'I say: Leadership in *fiqh*, and precision in that, is with this Imām; and this is an affair in which there is no doubt.'"

The *ḥadīth*, therefore, is not affirmed from the Prophet ﷺ. Hence, we know that the recitation of the opening chapter of the book is obligatory in every *rak'ah*, except for the one that is not able to recite the opening chapter of the Book.

Therefore, who is the one who is excused from reciting the opening chapter of the Book? This is the one who is not proficient in reciting the Qur'ān. Such as some of those who are incapable of reciting the statement of Allāh ﷻ:

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

"The path upon those whom you have bestowed your grace."

Thus, they say: "The path of those upon whom I have bestowed my grace." Thus, they change the vowel marking. Or one is not able to recite it due to some other reason. Within the *Sunan* it was mentioned that a man came to the Prophet ﷺ and said: "O Messenger of Allāh, I am not proficient in reciting any portion of the Qur'ān." So the Prophet ﷺ said to him:

قُلْ: سُبحانَ اللهِ، والحَمدُ للهِ، ولا إلهَ إلَّا اللهُ، واللهُ أكبَرُ

"Then say, 'Sub'han-Allāh, Alhamdulillah, La ilaha ill-Allāh, and Allāhu Akbar."

He said: "O Messenger of Allāh, this is for my Lord (meaning, this is praise and commendation of Allāh) but what is for me?" He said:

قُلْ: اللَّهمَّ اغْفِرْ لي، وارْحَمْني، وعافِني، واهْدِني وارزُقني

"Say: 'O, Allāh forgive me, have mercy upon me, grant me health, guide me and provide for me.'"

He took his hand and the Prophet ﷺ looked at him and said:

أمَّا هذا فقد مَلَأَ يَدَيْهِ مِنَ الخَيرِ

"As for this person, his two hands have been filled up with good."

EXPLANATION

This *ḥadīth* is reported by *Abū Dāwūd* (no. 832) and *An-Nasa'i* (2/143) and *Aḥmad* (31/455) by way of Ibrahim As-Saksaki, who reported from 'Abdullāh ibn Abū Awfa, who said: "A man came to the Prophet ﷺ and said: 'Indeed I am not able to recite anything from the Qur'ān. Therefore, teach me that which will suffice me.' He said:

قُلْ: سُبحانَ اللهِ، والحَمدُ للهِ، ولا إلهَ إلَّا اللهُ، واللهُ أكبَرُ، ولا حَولَ ولا قُوَّةَ إلَّا باللهِ العلي العظيم

'Then say, 'Sub'han-Allāh, Alhamdulillah, La ilaha ill-Allāh, and Allāhu Akbar, La Hawla wa La Quwwata Illa-Billah Al'Ali Al-'Adhim'

He said, 'O Messenger of Allāh, this is for Allāh, the Mighty and Majestic, but what is for me?' He said:

قُلْ: اللَّهمَّ ارحمني وارزقني وعافني واهدني

'Say: O Allāh have mercy upon me, provide for me, give me health and guide me.'

When the man stood, he grabbed his two hands. The Messenger of Allāh ﷺ said:

أمَّا هذا فقد مَلَأَ يَدَيْهِ مِنَ الخَير

"As for this person, his two hands are filled up with goodness."

It is, likewise, reported by *Ibn Hibban* (no. 1810) by way of Al-Fadl Ibn Muwaffaq, who reported from Mālik Ibn Maghoul from Talhah Ibn Musarraf, who reported from Ibn Abū Awfa that Al-Fudl Ibn Muwafiq is weak in narrations. Therefore, the *ḥadīth*, with its two chains of narration, is *ḥasan*.

In this lies a refutation against the ones who say that he who is not able to recite Al-Fātiḥah is able to recite a portion of the Qur'ān equivalent to Al-Fātiḥah. And if he is not able to recite its equivalent, then he recites its equivalent from *adhkar*, such as *at-tasbih* (*Sub'han-Allāh*), *at-tahlil* (*La Ilaha Ill-Allāh*), and their likes. And he, if he is not able to recite anything, is to stand in proportion to the length that it would take to recite Al-Fātiḥah and bow. Ibn Hazm ﷺ said within his book *Al-Muhalla* (no. 365): "Some of the people say that one is to recite the equivalent of seven verses of Qur'ān or remember Allāh with what is equivalent to seven verses." Ibn Hazm, likewise, said: "What is intended by this is replacement of the mother of Qur'ān, and replacement of legislated things is invalid, with the exception of that which the Qur'ān or Sunnah obligates. And there is no Qur'ān or Sunnah in that which they claim. And if the analogy of this person who says this statement were correct, then the one who has days to make up from Ramaḍān would not have to do anything but make up the portion of time during which he broke his fast and this is incorrect."

Within the chain of narration of the *ḥadīth* there is As-Sasaki. However, that which supports this is that which has come in some of the routes of transmission in the *ḥadīth* of the man who prayed badly. Meaning, it is supported by that which elevates it to the point that it may be used as proof.

EXPLANATION

This *ḥadīth* is reported by *Abū Dāwūd* (no. 861) and *At-Tirmidhi* (no. 302) by way of Yaḥya Ibn Ali Ibn Yaḥya Ibn Khallad Ibn Rafi' Az-Zuraqi, who reported from his father, who reported from his grandfather on the authority of Rifa'ah Ibn Rafi', that the Messenger of Allāh ﷺ said within it:

فتوضَّأْ كما أمرَك اللهُ، ثم تشهد فأقم ثم كبر. فإن كان معك قرآنٌ فاقرأْ به، وإلا فاحمد اللهَ وكبِّرْه وهلِّلْه

"Perform *wuḍū'* as Allāh has commanded you and say *at-tashahudd*, stand, then make the *takbīr,* and if you have some portion of the Qur'ān then, recite it. Otherwise, praise Allāh, declare his greatness and declare his oneness."

Yaḥya Ibn Ali Ibn Yaḥya Ibn Khallad is unknown.

WHEN DOES THE FOLLOWER RECITE AL-FĀTIḤAH IN THE AUDIBLE PRAYERS?

If the Imām separates between the verses, then you may recite after the statement of the Imām. So when he says:

"In the Name of Allāh, The Most-Merciful (to His creation), the Ever-Merciful (to His believing servants)."

Then he is silent for a short while, you may thus recite: "In the Name of Allāh, The Most-Merciful (to His creation), the Ever-Merciful (to His believing servants)."

If he does not separate between the verses and he connects them, then you recite after one says: Ameen, even if he is reciting another chapter thereafter.

------------------------EXPLANATION ------------------------

From that which is an error is that one recites before the Imām. Al-Bukhārī reported (no. 722) as did *Muslim* (no.414) on the authority of Abū Hurayrah from the Prophet ﷺ that he said:

إنما جُعل الإمامُ ليؤتمَّ به، فلا تختلفوا عليه، فإذا كبَّر فكبِّروا، وإذا ركَع فاركَعوا، وإذا قال: سمِع اللهُ لِمنْ حمِده، فقولوا: اللهمَّ ربَّنا لك الحمدُ، وإذا سجَد فاسجُدوا

"The Imām is appointed to be followed. Therefore, do not differ from him. When he says the *takbīr*, you say the *takbīr*. When he bows, you

bow. When he says: 'Allāh has heard the one who has praised Him,' you say: 'O Allāh and for you is the praise.' And when he prostrates, you prostrate."

And it is not legislated for the Imām to be silent after the Al-Fātiḥah in order that the follower can recite it. Abū Dāwūd reported within his *Sunan* (no. 779) by way of Al-Hasan, that Samurah Ibn Jundub and Imran Ibn Husayn were discussing a matter, and Samurah Ibn Jundub reported that he had memorized from the Messenger of Allāh ﷺ two instances of silence. One instance of silence wherein one would make the *takbīr*. And another when he would finish the recitation of:

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Nor of those who earn Your anger, nor of the astray.

[Al-Fātiḥah 1:7]

Therefore, Samurah memorized this and Imran Ibn Husayn objected to it. So, they wrote regarding this to Ubayy Ibn Ka'b and in his response to them he said that Samurah has preserved the affair.

Al-Hasan, in the chain is Al- Basri, who was a *mudallis*[7], and he has reported this *ḥadīth* as though he heard it. Therefore, it is a *ḥadīth* of which the chain of narration is weak. Shaykh Al-Islām mentioned explicitly within *Majmu' Al-Fatawa* (22/338): "The silence after reciting 'Ameen,' and lengthening it in order for one to recite Al-Fātiḥah, is an innovation. Because had the Prophet ﷺ recited in this manner, this would have been reported on a large scale, and the transmissions would have mentioned it in abundance. Since, it has not been transmitted, then it is known that this is not the case."

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[7] One who reports narrations and does not mention where he reported them from

Ibn Al-Qayyim رحمه الله mentioned within *Kitab As-Salah* (pg. 162): "In general, it has not been reported from him with an authentic chain of narration, nor a weak one, that he would be silent after the recitation of Al-Fātiḥah in order that those behind may recite. And for being silent in this instance there is not except a *ḥadīth* which is differed about, as you see (alluding to the aforementioned *ḥadīth* of Samurah). If he would have been silent in this instance for a long time, such that one would have time to recite Al-Fātiḥah, then this would not have been hidden from the companions; and it would have been well known amongst them, and they would have transmitted that regarding his silence."

Issue: He who catches the Imām while he is bowing, does he consider himself to have caught the *rak‘ah* although he has not recited al-Fātiḥah? It has come from the Prophet ﷺ that he said:

من أدرك الإمام راكعا قبل أن يقيم صلبه فقد أدرك الركعة

"He who catches the Imām while he is bowing, before he straightens his vertebrae, has caught the *rak‘ah*."

This is the statement of the majority of the scholars.

------------------------EXPLANATION------------------------

Ibn Khuzaymah reported it within his *Ṣaḥīḥ* (no. 1595) by way of Yaḥya Ibn Humayd from Qurrah Ibn ‘Abdur-Rahman, who reported from Ibn

Shihab that he said: "Abū Salamah Ibn Abdur-Raḥman reported to me on the authority of Abū Hurayrah, that the Messenger of Allāh ﷺ said:

من أدرك ركعة من الصلاة فقد أدركها قبل أن يقيم الإمام صلبه

"He who catches the *rak'ah* of the prayer has caught the prayer if he does so before the Imām straightens his vertebrae."

Qurrah Ibn Abdur-Rahman is weak. Imām Ash-Shawkānī mentioned within *Nayl Al-Awtar* (3/124): "If the *ḥadīth* were affirmed, it would still not be an evidence for them; because that which is referred to as a *rak'ah* is that which has all of its pillars and *adhkar* according to the legislative reality and custom; which take precedence over linguistics, as is affirmed in the foundational principles of the religion."

As for Imām Al-Bukhārī, and he attributes this to Abū Hurayrah and to all of those who hold that the opening chapter of the book must be recited amongst the companions, he holds a contradictory viewpoint.

----------------------- EXPLANATION -----------------------

The speech of Al-Bukhārī within *Juz Al-Qira'ah Khalf Al-Imām* (pg. 44) says: "Indeed those who hold that the Fātiḥah should not be recited behind the Imām use this as evidence. They say if one catches the *ruku'* then that suffices him. Thus, it will likewise suffice him for the rest of the *rak'at* of the prayer. It is said, in response to this, that Zayd Ibn Thabit, Ibn 'Umar and those who have not narrated narrations regarding reciting behind the Imām, have deemed it permissible."

Those who follow him in this is are Ibn Khuzaymah, Abū Muḥammad Ibn Hazm, and As-Subki. They say that one has not caught the *rak'ah* in this instance.

EXPLANATION

Ash-Shawkānī mentioned within *Nayl Al-Awtar* (3/125): “From those who have held this viewpoint are some of Ahl Adh-Dhahir, as well as Ibn Khuzaymah and Abū Bakr Ad-Dhabbi.” He said: “It has been reported within Al-Fatḥ from a number of the Shāfi‘īyyah, and Shaykh Taqi’ud-Din As-Subki considered it to be a strong viewpoint; as did others from the *ḥadīth* scholars of the Shāfi‘ī *madh’hab*. Al-Muqbali held it to be the stronger viewpoint and Al-Iraqi chose this view as well.”

I say it is also the view of Ash-Shawkānī. The speech of Abū Muḥammad ibn Hazm can be found within *Al-Muhalla* (pg. 362).

WHAT IS THEIR EVIDENCE FOR THIS?

Their evidence is that the Prophet ﷺ said:

لا صلاة لمن لم يقرأ بفاتحة الكتاب

“There is no prayer for the one who has not recited the opening chapter of the Book.”

The evidence, as well, is that the Prophet ﷺ said, as is within the two *Ṣaḥīḥs* from the *ḥadīth* of Abū Hurayrah:

إذا أتَيْتُم الصَّلاةَ فلا تأتوها تسعَوْن وائتوها وعليكم السَّكينةُ فما أدرَكْتُم فصلُّوا وما فاتكم فأتِمُّوا

"If you come to the prayer, do not come to it running. Rather, come to it in a state of tranquility; and that which you catch pray it, and that which you miss make it up."[8]

They say that this individual has missed the *qiyam*, thus he has missed the recitation. There is, as well, the *ḥadīth* which states:

صل ما أدركت واقض ما سبق

"Pray that which you catch and make up that which has preceded."[9]

They say: As for your evidence, O you who say that he has caught the prayer by way of it, then that which is authentic in this regard is not explicit, and that which is explicit is not authentic. There is the *ḥadīth* of Abū Hurayrah which states:

إذا جئتم إلى الصلاةِ ونحن سجودٌ فاسجُدوا ولا تعدُّوها شيئًا

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[8] The *ḥadīth* states:

فما أدرَكْتُم فصلُّوا وما فاتكم فأتِمُّوا

"That which you catch, pray it; and that which you miss, make it up."

This has been reported by *Al-Bukhari* (no. 636) and *Muslim* (no. 602) on the authority of Abū Hurayrah. The point of reference from it is the command to complete that which one has missed from the prayer.

[9] This *ḥadīth* has been reported by *Muslim* (no. 602) on the authority of Abū Hurayrah.

"When you come to the prayer while we are prostrating, prostrate along with us but do not consider yourself to have caught that *rak'ah*."[10]

They say that this has come by way of Yaḥya Ibn Abū Sulayman Al-Madani, and Al-Bukhārī said concerning him that he is *munkar* in *ḥadīth*.

The second *ḥadīth* of Abū Hurayrah, which is reported by Ibn Khuzaymah, wherein the Prophet ﷺ said:

من أدرك الإمام راكعا قبل أن يقيم صلبه أدرك الركعة

"Whoever catches the Imām while he is bowing, before he straightens his vertebrae, then he has caught the *rak'ah*."

They say that this *ḥadīth* comes by way of Yaḥya Ibn Humayd Al-Madani; and he is weak, and he has misinterpreted the narration.[11]

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[10] This *ḥadīth* has been reported by *Abū Dawud* (no. 893) from the *ḥadīth* of Abū Hurayrah ؓ who said: "The Messenger of Allah ﷺ said, 'When you come to the prayer while we are prostrating, prostrate and do not consider it to be anything. He who catches the *rak'ah* has caught the prayer."

[11] My father ؒ said: "They say that he came by way of Muḥammad Ibn Humayd Al-Madani." And that which we have extracted from his lessons is that in its chain of narration is Yaḥya Ibn Humayd, and it is like this in the *Ṣaḥīḥ* of Ibn Khuzaymah (no. 1595); Yaḥya Ibn Humayd. And we have affirmed this to be correct, and Allah ﷻ is the grantor of success.

The foundation of *ḥadīth* comes on the authority of Abū Salamah from Abū Hurayrah, that the Prophet ﷺ said:

من أدرك ركعة من الصلاة فقد أدرك الصلاة

"He who catches a *rak'ah* of the prayer, then he has caught the prayer."[12]

As for the *ḥadīth* of Abū Bakrah, which is in *Ṣaḥīḥ Al-Bukhārī* [13], they say concerning it that there is nothing in it to denote that he considered this to have been catching the *rak'ah*; nor is there anything indicating that he did not consider it to be such. Rather, Abū Muḥammad Ibn Hazm said: "How do you use as evidence that which the Messenger of Allāh ﷺ has prohibited?"[14]

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[12] This has been reported by *Al-Bukhari* (no. 580) and *Muslim* (no. 607) on the authority of Abū Hurayrah ﷺ.

[13] This *ḥadīth* has been reported by *Al-Bukhari* (no. 783) on the authority of Abū Bakrah, that he came to the Prophet ﷺ while he was bowing, so he bowed before entering the rank. This was mentioned the Prophet ﷺ and said:

زادك الله حرصا؛ ولا تعد

"May Allah increase you in diligence but do not repeat this."

[14] Ibn Hazm said within *Al-Muhalla* (pg. 244): "As for the *ḥadīth* of Abū Bakrah, then there is no evidence in it for him at all because there is not within it anything indicating that he considered himself to have caught that

And there remains evidence of those who say that he is not considered to have caught the *rak'ah*, meaning because these evidences are within the two *ṣaḥīḥs*. Therefore, we know by way of this that the majority of the scholars hold that one is considered to have caught the *rak'ah* and that Al-Bukhārī, and a group amongst the people of knowledge, say that he is not considered to have caught it. So you, O student of knowledge, must research for yourself.

* * *

INDICATION TO A PRINCIPLE THAT THERE SHOULD BE NO OBJECTION WHEN THERE IS A LEGITIMATE DIFFERENCE OF OPINION

I hold for myself that if I catch the Imām while he is bowing, then I do not consider myself to have caught the *rak'ah*. Yet, I am not able to say that the prayer of the one who considers himself to have caught the *rak'ah* is invalid. Why is this? Because the majority of the people of knowledge hold this view. May Allāh bless you. I mean that in issues wherein there is a difference of opinion—and there is strong evidence on both sides, or there is weak evidence on both sides—then there is no

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rak'ah and that he did not make it up. Therefore, their clinging to his narration is invalid and for Allah is the praise."

blame upon the one who takes to this opinion or that one. For this difference of opinion occurred at the time of the companions, up to this time of ours today, and none of them criticized the other.

------------------------EXPLANATION------------------------

Within the speech of my father, he clarifies a well-known foundational principle; and it is that there is no objection when there is a legitimate difference of opinion. The 'Allamah Shaykh Salih al-Fawzan, may Allāh preserve him, spoke regarding this within *Sharh Masa'il Al-Jahiliyah* (pg. 46) wherein he said: "Jurisprudential *ijtihad*, as long as there is no evidence apparent for either of the two viewpoints; rather, each viewpoint is legitimate, then there is to be no objection to either side in issues of *ijtihad* as long as one of the two sides have not been made preponderant by way of evidence. Therefore, there is to be no objection to the one who takes to a statement from amongst the reputable statements, provided that this is not done by way of fanaticism or desires; and one only intends the truth in doing so."

He also said: "The scholars say there is no objection in issues of *ijtihad*."

THE RECOMMENDATION TO STOP AT THE END OF EVERY VERSE

It is befitting that one stops at the end of every verse; so one recites:

In the Name of Allāh, The Most-Merciful; the Ever-Merciful. All praises be to Allāh, the Lord of the worlds. The Most-Merciful; the Ever-Merciful. The Sole Master and Judge of the Day of Reckoning and Recompense. It is You alone that we worship, and it is You alone that we ask for help. Guide us to the straight path. The path of those upon whom You have bestowed favor, nor of those who earn Your anger and nor of the astray.

[Al-Fātiḥah 1:1-7]

We say that it is proper to do so but it is not obligatory. Wherein it is reported from the Prophet ﷺ that he would stop at the end of every verse.

EXPLANATION

This is reported by Abū Dāwūd within his *Sunan* (no.4001) and *At-Tirmidhi* (no. 2927) by way of Ibn Jurayj, who reported from 'Abdullāh Ibn Abū Mulaykah, who reported from Umm Salamah, that she mentioned the recitation of the Messenger of Allāh ﷺ of:

In the Name of Allāh, The Most-Merciful; the Ever-Merciful. All praises be to Allāh, the Lord of the worlds. The Most-Merciful; the Ever-Merciful. The Sole Master and Judge of the Day of Reckoning and Recompense.

[Al-Fātiḥah 1:1-4]

And he would separate the recitation verse by verse. There is defect within this chain of narration between Ibn Abū Mulaykah and Umm Salamah, the narrator. It is said that the narrator between the two of them is Ya'la ibn Mamlak. At-Tirmidhi commented upon it saying: "This *ḥadīth* is *gharīb*, and Abū Ubayd chose this viewpoint and utilized this *ḥadīth*. Thus, Yaḥya Ibn Saīd Al-Umawi and other than him narrated it from Ibn Jurayj, from Ibn Abū Mulayka, from Umm Salama. Its chain of narration is not connected because Al-Layth Ibn Sa'd narrated this *ḥadīth* from Ibn Abū Mulaykah, from Ya'la ibn Mamlak, from Umm Salamah. And the *ḥadīth* of Al-Layth is more authentic, and there is not mentioned within the *ḥadīth* of Al-Layth that he would recite:

مَالِكِ يَوْمِ الدِّينِ

The Sole Master and Judge of the Day of Reckoning and Recompense.

[Al-Fātiḥah 1:4]

Ya'la ibn Mamlak is unknown and no one narrated from him except Ibn Abū Mulaykah; and his narration from him is not given value. My father, Shaykh Muqbil رحمه الله mentioned this *ḥadīth* within *Aḥadīth Mu'illah Musnad Umm Salamah.*

Ibn Al-Qayyum mentioned within *Zad Al-Ma'ad* (1/326): "This is that which is best; to stop at the end of each verse, even if the verse is connected to that which comes after it. Some of the reciters hold that verses which are connected in their subject matter and objective should be connected, and one is to stop once those verses end. But following the guidance of the Prophet ﷺ and his Sunnah takes precedence. From those who mentioned this is Al-Bayhaqi, within *Shu'ab Al-Iman*, and other than him. And he held stopping at the ends of each verse, even if it is connected to that which comes after it, to be the stronger view."

THE SAYING OF AMEEN AFTER RECITING AL-FĀTIḤAH

When you recite Al-Fātiḥah, it is legislated for you to say: "Ameen," whether you are an Imām or you are being led. Abū Dāwūd reported within his *Sunan*, the Prophet ﷺ used to audibly say: "Ameen."

------------------------EXPLANATION ------------------------

Abū Dāwūd reported (no. 932) on the authority of Wā'il ibn Ḥujr, who said: "When the Messenger of Allāh ﷺ would recite:

وَلَا الضَّالِّينَ

Nor of the astray.

[Al-Fātiḥah 1:7]

He would say:

آمين

Ameen

And he would raise his voice in doing so."

Point of Benefit: We have benefited from the classes of my father that there has come, as well, a *ḥadīth* with the wording: "And he would lower his voice in doing so;" but this is a divergent narration. Shu'bah has mentioned it.

I say: With the wording: "He would lower his voice in doing so," this has been reported from Aḥmad (31/138) and some of the narrators opposed Shu'bah. Shu'bah acknowledged that Sufyan At-Thawri was more firm in preservation than he, and it was reported by Ibn Abū Hatim within *Al-Jarh wat-Ta'dil* (1/65), by way of Waki' that he said: "Shu'bah mentioned the *ḥadīth* on the authority of Abū Isḥaq, and a man said: 'Sufyan opposes you in this.' So he said: 'Then leave it. For Sufyan is better in preservation of the narrations than me.'"

Al-Ala' Ibn Salih Al-Asadi followed Ath-Thawri in this viewpoint according to *At-Tirmidhi* (no. 249).

Al-Hafidh mentioned, within *At-Talkhis* (1/429), the difference that occurred between Shu'bah and Sufyan regarding raising and lowering the voice. He said: "The narration of Sufyan is stronger due to those who followed him in opposition to Shu'bah. Due to this, the *ḥadīth* critics have mentioned that his narration is more authentic, and Allāh knows best."

The *ḥadīth* proves the validity of raising the voice when saying Ameen. At-Tirmidhi mentioned within his *Sunan*, commenting upon this *ḥadīth*, (no. 248): "And several of the companions of the Prophet ﷺ have held this view, as well as the *Tabi'un* and those after them. They hold that a man raising his voice when saying "Ameen" and not lowering it is that which is correct. It is likewise the chosen viewpoint of Ash-Shāfi'ī, Aḥmad and Isḥaq."

From the proofs that the Imām says "Ameen," and raises his voice in doing so, is the *ḥadīth* of Abū Hurayrah that is agreed upon by Al-Bukhārī and Muslim. The Prophet ﷺ said:

إِذَا أمَّنَ الإمَامُ، فأمِّنُوا، فإنَّه مَن وافَقَ تَأْمِينُهُ تَأْمِينَ المَلَائِكَةِ غُفِرَ له ما تَقَدَّمَ مِن ذَنْبِهِ

"When the Imām says 'Ameen' then say 'Ameen.' For whosoever has his statement of 'Ameen' coincide with that of the angels, whatever has preceded of his sins shall be forgiven."

Imām Al-Bukhārī formulated a chapter heading based upon this narration titled, "Chapter: The Audible Saying of the Imām: 'Ameen'". An-Nawawi ﵏ said with *Sharh Ṣaḥīḥ Muslim* (4/ 230): "The *'ummah* is united upon the fact that the lone worshipper says 'Ameen,' as does the Imām and the follower within the silent prayers. Likewise, the majority of the scholars hold this to be correct in the audible prayers. Mālik ﵏ said, in one narration from him, that the Imām does not say the "Ameen" in audible prayers."

There has come within the two *ṣaḥīḥs*, on the authority of Abū Hurayrah, from the Prophet ﷺ that he said:

إذا قال الإمامُ: ﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾ فقولوا: آمينَ، فإنَّه مَن وافَق قولُه قولَ الملائكةِ غُفِر له ما تقدَّم مِن ذَنْبِه

"When the Imām says:

﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾

Nor of those who earn Your anger and nor of the astray

[Al-Fātiḥah 1:7]

then, say 'Ameen.' For indeed he whose statement of "Ameen" coincides with that of the angels, then what has preceded of his sins shall be forgiven."[15]

Imām Aḥmad reported within his *musnad*, as well as Ibn Majah within his *Sunan*, on the authority of 'Ā'ishah ﵂ that she said: "The Messenger of Allāh ﷺ said:

ما حَسَدتكمُ اليَهودُ علَى شيءٍ، ما حَسَدتْكُم على السَّلامِ والتَّأمينِ

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[15] This has been reported by *Al-Bukhari* (no.780) and *Muslim* (no. 410) In this lies an affirmed encouragement and a great virtue for the saying of 'Ameen' after the completion of the recitation of Al-Fātiḥah. Ahlus-Sunnah have been given success and virtue in this statement. Whereas, many of the people of innovation and the ignorant amongst the Shi'ah and other than them have been deprived of it, and the one who is truly deprived is the one who Allah ﷻ has deprived.

'The Jews do not envy you more regarding anything the way that they do regarding the salām and the saying of "Ameen."'[16]

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THE IMĀM LIGHTENING THE PRAYER FOR THE FOLLOWERS

After this, if you are an Imām, then it is befitting that you do not lengthen the recitation and thus repel the people; because the Prophet ﷺ said:

إني لأدخل في الصلاة فأريد أن أطيل فأتجوز فيها لما أسمع من صياح الصبي شفقة على أمه

"Indeed, I enter the prayer and I intend to lengthen it. Yet, I shorten it due to the fact that I hear a child crying, due to compassion for its mother."[17]

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[16] Reported by *Ibn Majah* (no. 756) and *Aḥmad Volume 41* (no. 25,029). In it is mention of the fact that envy is from the description of the Jews, and envy is to wish for the removal of a favor from someone else.

[17] Reported by *Al-Bukhari* (no. 708) and *Muslim* (no. 469) on the authority of Anas Ibn Mālik.

The Prophet ﷺ likewise said:

من أم الناس فليخفف فإن فيهم الضعيف والمريض وذا حاجة. وإذا صلى أحدكم لنفسه
فليصل كما شاء، أو كيف شاء

"He who leads the people in prayer then let him lighten it. For indeed amongst them there is the weak, the infirm, and the one who has a need. And when you pray alone, then pray as you wish or in a manner that you will."[18]

Or he said a statement of similar import.

EXPLANATION

My father ؒ used to warn against chasing the people away from the religion of Allāh ﷻ. He ؒ would say: "It is befitting for the caller to Allāh to rejoice when he finds a concession for the people, and thus clarify it for them. Within the two *Ṣaḥīḥs* it is reported on the authority of Abū Mūsā al-Ash'ari the Prophet ﷺ sent Mu'adh and Abū Mūsā to Yemen, and he said to them:

يسرا ولا تعسرا؛ وبشرا ولا تنفرا. وتطاوعا ولا تختلفا

'Make things easy and do not make things difficult. Give glad tidings and do not chase the people away. Be in agreement, and do not be in opposition.'

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[18] Reported by *Al-Bukhari* (no. 90) and *Muslim* (no. 466) on the authority of Abū Mas'ud At-Badri ؓ. *Al-Bukhari* reported it as well (no. 703) and *Muslim* (no. 467) on the authority of Abū Hurayrah.

It is feared that the one who is a reason for chasing the people away from the religion will incur a sin upon himself. Sufyan Ibn Sa'īd Ath-Thawri رحمه الله said: 'Knowledge, according to us, is concessions narrated by those who are trustworthy. As for rigidness then, every person is proficient in this.'"

I say the narration of Sufyan Ibn Sa'īd is reported by Abū Nu'aym رحمه الله within *Hilyah Al-Awliya'* (6/ 320).

WHAT IS THE DESIRABLE LIGHTENING OF THE PRAYER?

Mu'adh used to lead his companions in prayer and recite a long chapter. In some of the narrations mentioning this, he would recite Surah al-Baqarah. There was behind him a man who was tired; he was a bedouin and a worker. When Mu'adh had lengthened the prayer the man left him and prayed on his own. It reached Mu'adh that he had left the prayer along with him, and that he prayed on his own. So, he said: "That is a hypocrite." So, the man went and complained about Mu'adh to the Messenger of Allāh ﷺ. The Prophet ﷺ became extremely angry and he said:

أيها الناس إن منكن منفرين؛ فمن أم الناس فليقرأ ب﴿والشمس وضحاها﴾ أو ﴿والليل إذا يغشى﴾

"O people there are amongst you those who chase the people away. Therefore, he who is an Imām of the people, let him recite the likes of Surah al-Shams and Surah al-Layl."

Meaning, one of those surahs which are of medium length or from the shorter chapters of the *mufassal*. Then, he said to Mu'adh:

أفتان أنت يا معاذ؟

"Are you a *fattan* (one who puts the people to trial), O Mu'adh?"

This was a stern rebuke of this noble and eminent companion. And the Prophet ﷺ was aware of its virtue and nobility. Therefore, it is befitting that the prayer of the Imām be of moderate length.

------------------------EXPLANATION------------------------

This *ḥadīth* is reported by *Al-Bukhārī* (no. 705) and *Muslim* (no.456) on the authority of Jabir ibn 'Abdullāh ؓ who said: "A man was driving two camels until the night had fallen and came to Mu'adh while he was praying. He left his camels and then went to make the prayer along with Mu'adh. And Mu'adh recited Surah al-Baqarah or Surah an-Nisā'. So, the man departed from the prayer. And it reached him that Mu'adh had been informed about him. So he went to the Prophet ﷺ and complained to him about Mu'adh. So, the Prophet ﷺ said:

يا معاذ، أفتان أنت؟

'O Mu'adh, are you a *fattan*?'

He repeated this three times. Then he said:

فَلَوْلَا صَلَّيْتَ بسَبِّحِ اسْمَ رَبِّكَ، والشَّمْسِ وضُحَاهَا، واللَّيْلِ إذَا يَغْشَى، فإنَّه يُصَلِّي ورَاءَكَ الكَبِيرُ والضَّعِيفُ وذُو الحَاجَةِ

'You should have recited the likes of Surah al-A'la, Surah ash-Shams, Surah ad-Duha, and Surah al-Layl. For there are praying behind you the elderly, the weak and the one who has a need to attend to.'"

The *mufassal* of the Qur'ān is from Surah Qaf up to the end of the Qur'ān, based upon that which is correct. It is called *mufassal* due to the frequency of the separations between its chapter by way of the Basmalah, based upon the correct statement amongst the scholars, as is mentioned within *Fatḥ al-Bari* , in explanation of *ḥadīth* (no.775).

⁂

THE ONE PRAYING ALONE MAY LENGTHEN THE PRAYER AS MUCH AS HE WISHES

As for if you are praying alone, then you may lengthen the prayer as much as you wish. For the Prophet ﷺ prayed at night and recited Surah al-Baqarah, then Surah an-Nisā', then Surah Ali-Imran. Therefore, if you are alone then you may pray as long as you wish.

EXPLANATION

This is reported by *Muslim* (no. 772) on the authority of Hudhayfah, who said: "I prayed along with the Prophet ﷺ one night and he began reciting Surah Baqarah. So, I said to myself that he would bow after 100 verses. Yet, he continued. So, I said to myself he is going to recite the whole chapter in one *rak'ah*. Yet, he continued. So, I said to myself he is going to bow soon, and he began reciting Surah an-Nisā', and he recited it in its entirety. Then, he began reciting Surah Ali Imran and recited it in its entirety. And he would recite in a slow melodic tone. When he would pass verses that had mention of glorification of Allāh, he would glorify Allāh. And if he passed verses mentioning something that would be asked for, he would ask for it. If he passed a verse mentioning the seeking of refuge, he would seek refuge. Then, he bowed and said while bowing:

سبحان ربي العظيم

Glorified be my Lord the Magnificent.'"

(To the end of the narration.)

BOWING AFTER RECITING AL-FĀTIḤAH AND ANOTHER CHAPTER

After you recite al-Fātiḥah and another chapter, you bow.

------------------------EXPLANATION ------------------------

My father ؒ taught us that reciting something from the Qur'ān after al-Fātiḥah is recommended and it is not obligatory. Thus, if one were to recite al-Fātiḥah only, and did not recite anything after it from the Qur'ān, it is permissible due to what is reported by *Abū Dāwūd* (no. 793) on the authority of Jabir, who mentioned the story of Mu'adh; and he (the Prophet ﷺ) said to the young man:

كيف تصنع يا ابن أخي إذا صليت

"How do you operate, O nephew when you pray?"

He said: "I recite the opening chapter of the book and I ask Allāh for Paradise, and I seek refuge with Allāh from the fire; and I did not know much regarding your recitation nor the recitation of Mu'adh." The Messenger of Allāh ﷺ said: "I and Mu'adh are both similar in this." And the word *ad-Dandanah* is that a man speaks with speech only portions of which is heard, and it is not understood. It is slightly louder than a mumble. An-Nawawi ؒ said within *Al-Majmu'* (3/343): "Within the schools of the scholars, as it relates to the chapter that is recited after

Al-Fātiḥah, there is our *madh'hab* that it is a Sunnah, and if one were to recite al-Fātiḥah only, then his prayer would be sound. This is the statement of Mālik, Ath-Thawri, Abū Hanifah, Aḥmad and the majority of the scholars with the exception of that which Al-Qadhi Abū Tayyib reports from 'Uthman Ibn Abūl-'As, the companion ؓ; and a group of the scholars that it is obligatory to recite a chapter along with al-Fātiḥah, and that it must be at least three verses. The author of *Al-Bayan* reports it from 'Umar Ibn Al-Khattab, using it as a proof that it is the action that was habitually done by the Prophet ﷺ, as the authentic narrations indicate and he ﷺ said:

صلوا كما رأيتموني أصلي

'Pray as you have seen me praying.'

Yet, our proof in that which we say is the statement of the Prophet ﷺ:

لا صلاة لمن لم يقرأ بأم القرآن

'There is no prayer for the one who has not recited the mother of the Book.'

That which is apparent from it is that one may suffice with it."

It has come within a narration from Imām Aḥmad that he held reciting after al-Fātiḥah to be obligatory. One may refer to *Al-Insaf* (2/87). Al-Hafidh mentioned within *Fatḥ-Al-Bari* (no. 756): "Benefit: Ma'mar reported from Az-Zuhri, at the end of the *ḥadīth* of this chapter, with the word: فصاعداً (or more) An-Nasa'i and others reported it and it is used as evidence for the obligation of reciting more than simply al-Fātiḥah. It was commented that this word was brought in order to repel the delusion of the ruling being to limit one's recitation to al-Fātiḥah. Al-Bukhārī mentioned within *Juz' Al-Qira'ah*: 'And its like is reported in his statement:

تقطع اليد في ربع دينار فص

'The hand is cut for stealing something worth a quarter of a dinar or more.'"

Ibn Hiban, Al-Qurtibi, and others concur that it is not obligatory to recite a specific amount in addition to it; and this view must be examined in order to affirm it from some of the companions and those after them, and that which he reported by Ibn Mundhir and others. Perhaps, they intend that the affair is conclusive in this regard."

* * *

THE DESCRIPTION OF THE RUKU'

Let your *ruku'* (bowing) be balanced.

------------------------EXPLANATION ------------------------

The evidence for that which my father has mentioned in the description of the bowing is that which is reported by *Al-Bukhārī* (no.828) from the *ḥadīth* of Abū Humayd As-Sa'idi in description of the prayer. It is mentioned therein that when one bows he is to place his hands firmly upon his knees and straighten his back. The meaning of straightening one's back is that while one is bowing, then one’s back is to be leveled and not arched. This has been mentioned by Al-Khattabi as is within *Fatḥ al-Bari*. Within *Ṣaḥīḥ Muslim* (no. 498) a *ḥadīth* is mentioned on the authority of ‘Ā'ishah which states that when the Prophet ﷺ bowed, his head would not be raised nor would it be lowered. Rather it was between these two affairs. It is recommended that one’s upper arms be separated from the sides as is reported by *An-Nasa’i* (2/186) and *Aḥmad* (28/311) by way of Za’idah, on the authority of Ata’ Ibn As-Sa’ib, who reported from Salim Abū ‘Abdullāh that he said: “Uqbah Ibn Amir said: ‘Shall I not display for you the prayer of the Messenger of Allāh ﷺ? He would stand, make the *takbīr*, then bow and spread his hands; placing his palms upon his knees, separating his fingers while they were upon his knees; making the entirety of his body at ease. Then, he would raise his hands and stand upright until his body was completely at ease. Then, he would prostrate, separating his arms from his sides until he was completely at ease. He prayed four units in a similar fashion, and he said: ‘Thus I have seen the Messenger of Allāh ﷺ praying.’ Or he said: ‘Thus the Messenger of Allāh ﷺ prayed with us.’”

This chain of narration is *ḥasan*. Ata’ Ibn As-Sa’ib was criticized for this poor memory. However, the narration of Za’idah from him was before his memory went bad, as At-Tabarani said within *Tahdhib At-Tahdhib*.

Salim Abū ‘Abdullāh is al-Barad, and his is trustworthy.

At-Tirmidhi said within his *Sunan* (no. 260): “This is that which is the chosen viewpoint of the people of knowledge; that one is to hold his arms away from his sides in *ruku’* and *sujud*.”

An-Nawawi said within *Al-Majmu’* (3/ 367) “The wisdom in it being recommended for a man to hold his elbows away from his sides in *ruku’* and *sujud* is that it is more complete in terms of the description of the prayer and its appearance, and I do not know of anyone of the scholars recommending to do the opposite of this."

Meaning, one is not to lower his head much, nor is he to elevate it. Rather, it is to be a way in between.

------------------------EXPLANATION ------------------------

This is from applying the statement to the action. My father ؒ is describing the description of the prayer of the Prophet ﷺ by way of action and statement. For applying the statement to action there are evidences. From amongst them there is that which is reported by *Al-Bukhārī* (no.621) and *Muslim* (no. 1093) from the *ḥadīth* of 'Abdullāh ibn Mas'ud ؓ who reported that the Prophet ﷺ said:

لَا يَمْنَعَنَّ أحَدَكُمْ – أوْ أحَدًا مِنكُم – أذَانُ بلَالٍ مِن سَحُورِهِ، فإنَّه يُؤَذِّنُ – أوْ يُنَادِي بلَيْلٍ –
لِيَرْجِعَ قَائِمَكُمْ، ولِيُنَبِّهَ نَائِمَكُمْ، وليسَ أنْ يَقُولَ الفَجْرُ – أوِ الصُّبْحُ

'Let not the adhan of Bilal prohibit you from his *sahur*. He calls the adhan at night in order that the one who is standing in prayer may cut off his prayer and in order to alert the one who is sleeping; and he is not saying that Fajr or morning has begun.'

And he spoke utilizing his fingers, raising them up and lowering them as such. Zubayr said that he did this with his two index fingers. One being above the other, and he extended them to the right and left."

This ruling is general for the man as well as the woman. The majority of the jurists have said that the woman is similar to the man in the prayer, with the exception of the fact that she is to gather her limbs tightly together within the *ruku'* and the *sujud*, as well as the remaining portions of the prayer. Al-Mardawi said within *Al-Insaf* (2/90): "This is without dispute."

I say: The argument for this statement is that the woman is not to separate her arms from her sides in the bowing and the prostration. They say that this is because she is *'awrah*; and thus, this is better in terms of covering her. However, the general principle within the legislation is that the man and the woman are similar. Allāh, the Exalted, has said:

﴿ لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ ٢١ ﴾

There has certainly been for you in the Messenger of Allāh an excellent example.

[Al-Ahzab 33:21]

Imām Al-Bukhārī reported within his *Ṣaḥīḥ* on the authority of Mālik Ibn Al-Huwayrith, that the Prophet ﷺ said:

صلوا كما رأيتموني أصلي

"Pray as you have seen me praying."

Ibn Hazm has textualized this within *Al-Muhalla* (pg. 453), wherein he said: "The man and the woman in all of this are the same."

This is, likewise, the statement of Shaykh Al-Albani رحمه الله. For he mentioned that within of *Sifah Salatin-Nabiyy*, at its conclusion: "All of that which has preceded from the prayer of the Prophet ﷺ, the men and the women are the same in this, and there has not come within the Sunnah that which necessitates a difference for the women in some of that.

Rather, the generality of the Prophets ﷺ statement:

صلوا كما رأيتموني أصلي

"Pray as you have seen me praying."

encompasses them." He, likewise, said: "And this is the statement of Ibrahim An-Nakha'i who said: 'The woman is to do, within her prayer, that which the man does.' This is reported by *Ibn Abū Shaybah* (1/75 no. 2) with a *Ṣaḥīḥ* chain of narration. The *ḥadīth* mentioning the woman placing her arms to her side in *sujud*, and that she is not similar to the man in that is *mursal.* Thus, there is no evidence within it. It is reported by Abū Dāwūd in the book *Al-Marasil* (117/87) on the authority of Yazid Ibn Abū Habib, and it is likewise reported within *Ad-Da'ifah* (no.2652)." His is that which we have benefited from my father, Shaykh Muqbil, رحمه الله; that the ruling is general for the man as well as the woman. This is because the principal regarding the legislation is that it is general. This shall come at the end of the description of the Prophet's prayer within this book.

Shaykh Ibn Uthaymīn, likewise, mentioned this within *Sharh Al-Mumti'* (3/219) wherein he said: "The stronger statement is that the women does just as the man does in all of this; so she raises her hands and separates them, extending her back while bowing so that her stomach is separated from her thighs, and her thighs are to be separated from her shins while prostrating."

He mentioned that their statement contradicts this if she were to pray alone. And that which takes place in most instances, and that which is legislated for the woman, is that she prays alone within her house outside of the company of men. Therefore, there is no need for her to press her arms to her sides as long as no one amongst the men will see her. It, likewise, is contradictory in the places of raising the hands. Raising the hands is closer to the uncovering of herself than if she were to merely separate them from her sides. In this instance, they say that it is legislated for her to raise her hands, because the basic principle is that the men are equal to women as it relates to the legislative rulings.

RAISING THE HANDS WHEN BOWING

You are to raise your hands, as well, when bowing. This is affirmed in the two *Ṣaḥīḥs* from the *ḥadīth* of Ibn 'Umar ﷺ,[19] as well as from other than Ibn 'Umar.[20]

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[19] The *ḥadīth* of Ibn 'Umar is reported by *Al-Bukhari* (no.735) and *Muslim* (no.390).

[20] It is reported by *Al-Bukhari* (no.737) and *Muslim* (no.391) from the *ḥadīth* Mālik Ibn Al-Huwayrith, wherein the Prophet ﷺ said: "When he would stand he would make the *takbīr* and raise his hands and when he wanted to bow he would raise his hands. And when he rose his head from bowing, he would raise his hands." He narrated that the Messenger of Allah ﷺ would do as such.

And you say: "Allāhu Akbar."

------------------------EXPLANATION ------------------------

The *takbīr* when bowing is one of the *takbīrs* that are made in transition. They are called transitional *takbīrs* because they are said when one transitions from one pillar to the next. The majority of the people of knowledge hold that the transitional *takbīrs* are recommended due to the action of the Prophet ﷺ. At-Tirmidhi mentioned within his *Sunan* (no. 253): "And a number of the companions of the Prophet ﷺ acted upon it. From them, Abū Bakr, 'Umar, 'Uthman, Ali and other than them; as well as those after them from the *Tabi'un*, and this is that which the majority of the jurists and scholars are upon."

Aḥmad and some of Ahl Adh-Dhahir hold that the transitional *takbīrs* are obligatory. It is, likewise, the chosen viewpoint of Shaykh Al-Albani within *Tammam Al-Mina* (pg. 18). This is due to the statement of the Prophet ﷺ:

صلوا كما رأيتموني أصلي

"Pray as you have seen me praying."

And it is affirmed that the Prophet ﷺ would make the *takbīr* for these transitional movements and was consistent upon this. Likewise, it is due to the *ḥadīth* of the man that prayed badly, which is mentioned within *Abū Dāwūd* (no 857) by way of Ali Ibn Yaḥya Ibn Khallad, who reported from his uncle Rifa'ah Ibn Rafi' that a man entered a masjid and thus he mentioned the *ḥadīth* in which he said: "So, the Prophet ﷺ said:

إنه لا تتم صلاة لأحد من الناس حتى يتوضأ فيضع الوضوء يعني مواضعه ثم يكبر ويحمد الله
جل وعز ويثني عليه ويقرأ بما تيسر من القرآن ثم يقول الله أكبر ثم يركع حتى تطمئن مفاصله
ثم يقول سمع الله لمن حمده حتى يستوي قائما ثم يقول الله أكبر ثم يسجد حتى تطمئن مفاصله
ثم يقول الله أكبر ويرفع رأسه حتى يستوي قاعدا ثم يقول الله أكبر ثم يسجد حتى تطمئن مفاصله
ثم يرفع رأسه فيكبر فإذا فعل ذلك فقد تمت صلاته

'The prayer of one of you is not complete until he performs *wuḍū'* and perfects his *wuḍū'*. Then, he makes the *takbīr* and praises Allāh and extols Him, and he recites that which is easy from the Qur'ān. Then, he says: 'Allāhu Akbar,' then he bows until his joints are at ease. Then, he says: 'Allāh has heard the one who praised him,' until he is standing upright. Then he says, 'Allāhu Akbar.' Then, he prostrates until his joints are at ease in the prostration. Then, he says, 'Allāhu Akbar,' and he raises his head until he is sitting upright, then he says, 'Allāhu Akbar,' then he prostrates until his joints are at ease in prostration. Then, he raises his head saying, 'Allāhu Akbar.' And if one does this throughout the entirety of his prayer then his prayer will be complete.'"

The chain of narration of this *ḥadīth* is disconnected. Abū Dāwūd reported it with a number of chains of narrations from Ali Ibn Yaḥya Ibn Khallad Ibn Rafi', who reported from his father, who reported from his uncle Rifa'ah Ibn Rafi'. Abū Hatim said, as is come within the book *Al-Ilal* by his son (no. 221): "It is authentic, being narrated from his father, who narrated it from his uncle, Rifa'ah."

It is transmitted from a number of the Salaf that it is not legislated except to do the opening *takbīr*. And no other *takbīrs* have been legislated. This has been transmitted from Sa'īd ibn Jubayr, 'Umar Ibn Abdul-Aziz, Hasan Al-Basri, and others. They utilize, for this statement, that which Abū Dāwūd reported (3/ 47), along with *'Awn Al-Ma'bud* by way of Ḥasan Ibn Imran Al-Asqalani, who reported from Ibn Abdur-Raḥman Ibn Abza, who reported from his father that he prayed along with the Messenger of Allāh ﷺ, and he would not complete the *takbīrs*.

Abū Dāwūd said: "Its meaning is that when he raised his head from bowing and wanted to prostrate, he would not make the *takbīr*. And when he stood from prostration, he would not make the *takbīr*."

Ibn Abza is 'Abdullāh Ibn Abdur-Raḥman Ibn Abza, as is within the *Sunan* Al-Bayhaqi. This is a weak chain of narration. Al-Ḥasan Ibn Imran Al-Asqalani is lackadaisical in terms of the *ḥadīth*. Al-Bayhaqi holds it to be authentic within his *Sunan* (2/68), and he said concerning it: "Perhaps, he made the *takbir* but was not heard. And perhaps he left it on occasion in order to make clear the permissibility of doing so, and Allāh ﷻ knows best."

This is the case; and the companions رضي الله عنهم gave concern to transmitting the transitional *takbīrs*. My father رحمه الله said: "The companions gave due importance to the transitional *takbīrs*, because some of Banu Umayyah leave off some of the transitional *takbīrs*."

Within *Majmu' Al-Fatawa* by Shaykh Al-Islām (22/588): "Isḥaq Ibn Mansur said: 'I said to Aḥmad Ibn Hanbal: What is that which will take away from the *takbīr*?' He said: 'When one goes down to *sujud* from the bowing position and when one wants to make the second prostration in every *rak'ah*.'"

As-San'ani رحمه الله mentioned with *Subul As-Salam* (2/210): "Some of the rulers of Banu Umayyah fell into its abandonment out of negligence.

However, this is the affirmed action from the *'ummah* based upon his action in every lowering and rising and every *rak'ah*, there being five *takbīrs*."

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THE ADHKAR OF THE BOWING POSITION

After this one is to glorify Allāh ﷻ three times; and the minimum amount of times is three saying:

سبحان ربي العظيم ثلاث مرات

Glorified be my Lord, the Magnificent, glorified be my Lord, the Magnificent, glorified be my Lord, the Magnificent.

------------------------ EXPLANATION ------------------------

This is due to that which is is reported by *Muslim* (no. 772) on the authority of Hudhayfah, that he said, "I prayed along with the Prophet ﷺ one night and he began reciting Surah Baqarah. So, I said to myself that he would bow after 100 verses. Yet, he continued. So, I said to myself he is going to recite the whole chapter in one *rak'ah*. Yet, he continued. So, I said to myself he is going to bow soon, and he began reciting Surah an-Nisā' and he recited it in its entirety. Then, began reciting Surah Ali Imran and recited it in its entirety. And he would recite in a slow melodic tone. When he would pass verses that had mention of glorification of

Allāh he would glorify Allāh. And if he passed verses mentioning something that would be asked for, he would ask for it. If he passed a verse mentioning the seeking of refuge, he would seek refuge. Then, he bowed and said while bowing:

سبحان ربي العظيم

Glorified be my Lord the Magnificent.'"

And his bowing was similar in length to his standing. Then, he said:

سمع الله لم حمده

'Allāh has heard the one who has praised Him.'

Then, he stood for a lengthy period of time, similar to the amount of time that he had bowed. Then, he prostrated and said while prostrating:

سبحان رب الأعلى

'Glorified be my Lord, the Exalted.'

And his prostration was nearly as long as his standing."

And he said within the *ḥadīth* of Jarir, and there is an additional wording wherein he said:

سمع الله لمن حمده، ربنا لك الحمد

"Allāh has heard the one who has praised Him. Our Lord, for You is the praise."

At-Tirmidhi said within his *Sunan* (no. 261): "The people of knowledge act upon this narration, and they recommend that a person is not to shorten his bowing and prostration less than three statements of glorification. It is reported from Ibn Al-Mubarak that he said: 'I recommend that the Imām glorifies Allāh five times in order that those behind him can do so at least three times.' Likewise, it was stated by Isḥaq ibn Ibrahim."

With regard to specifying the Imām, there is no evidence for it and acts of worship are not open to intellectual free thinking, and Allāh ﷻ knows best.

There is the addition of:

وبحمده

And the praise is His.

From that which is apparent is that this is suitable. However, there is no strong evidence for it like there is for the statement:

سبحان ربي العظيم

Glorified be my Lord, the Magnificent.

------------------------ EXPLANATION ------------------------

This is reported by *Abū Dāwūd* (no. 870) on the authority of 'Uqbah Ibn 'Amir, who said: "When the Messenger of Allāh ﷺ would bow he would say:

سبحان ربي العظيم وبحمده

'Glorified be my Lord, the Magnificent, and the praise be to Him,'

Three times. And when he prostrated, he would say:

سبحان ربي الأعلى وبحمده

'Glorified be my Lord, the Exalted, and the praise be to Him,'

Three times."

Abū Dāwūd said: "This addition, we do not believe it to be authentic." There are other routes of transmission for it which Al-Hafidh Ibn Hajr deemed to be strengtheners for it. Al-Shawkānī mentioned it within *Nayl Al-Awtar* (3/ 180).

Al-Hafidh said: "Ibn As-Salah and others have rejected this additional wording. However, these routes of transmission contradict and rebut their rejection of this. Aḥmad was asked about it and he said: 'As for me, then I do not say 'And the praise be to him.'"

From the statements of remembrance that have come in the bowing position is that which is reported by *Al-Bukhārī* (no.817) and *Muslim* (no. 484) on the authority of 'Ā'ishah, that she said, "The Messenger of Allāh ﷺ would frequently in his bowing and prostrations:

سبحانك اللهم ربنا وبحمدك، اللهم اغفر لي

'Glorified be You, O Allāh our Lord, and the praise be to You. O Allāh forgive me.'

He did so acting upon the Qur'ān."

Likewise, there is that which is reported by *Muslim* (no. 487) on the authority of 'Ā'ishah ؓ that the Messenger of Allāh ﷺ would say in his bowings and prostrations:

سُبوح قُدوس رب الملائكة والروح

"Sanctified be Allāh and Glorified be Him; Lord of the angels and the *Ruh*."

Likewise, there is that which Muslim reported (no. 771) on the authority of Ali Ibn Abū Talib ؓ which contains the statement: "And when he would bow he would say:

اللهم لك ركعت وبك آمنت ولك أسلمت، أنت ربي، خشع لك سمعي وبصري ومخي وعظمي وعصبي

'O Allāh, to You I have bowed, and in You I have believed, to You I have submitted my hearing, my sight, my very essence, my bones and my veins are humbled before you.'"

Likewise, there is that which Abū Dāwūd reported (no. 873) on the authority of Awf Ibn Mālik Al-Ashja'i, that he said: "I stood along with the Messenger of Allāh ﷺ one night, he stood and he recited Surah al-Baqarah. He would not pass by any verse of ease and contentment except that he would stop and ask Allāh for ease and contentment. And he would not pass by any verse of punishment except that he would stop and seek refuge with Allāh from punishment. And then, he bowed with a bowing that was similar in length to his standing and he said while bowing:

سبحان ذي الجبروت والملكوت والكبرياء والعظمة

‘Glorified be the Owner of power, dominion, grandeur and greatness.’

Then, he would prostrate with a prostration similar in length to his standing. Then, he would say while prostrating similar to that which he would say while bowing. Then, he stood and recited Surah Ali Imran and recited chapter after chapter thereafter.”

Regarding his statement: “Then, he recited chapter after chapter thereafter,” the author of *‘Awn Al-Ma’bud* said: “Ibn Raslan said concerning this: ‘This bears the meaning that he recited Surah an-Nisā’ then Surah al-Ma’idah.’”

Point of Benefit: Regarding the ruling of the statements of remembrance in prayer, An-Nawawi ﵀ said within *Al-Majmu’* (3/373): “Regarding the glorification of Allāh and the rest of the statements of remembrance in bowing and prostration, as well as the statement: ‘Allāh has heard the one who praised Him, our Lord for You is the praise,’ and the *takbīrs* with the exception of the opening *takbīr*, all of these are a Sunnah and they are not obligatory. Therefore, if a person were to leave them off, he has not sinned, and his prayer is valid, whether he left them intentionally or out of forgetfulness. However, it is disliked to leave them off intentionally. This is our *madh’hab,* and it is likewise the statement of Mālik, Abū Hanifah, and the majority of the scholars. Shaykh Abū Hamid said: ‘This is the statement of the majority of the jurists.’ The author of *Al-Hawi* said: ‘And it is the *madh’hab* of the majority of the jurists.’ Isḥaq Ibn Rahaway said: ‘The *tasbih* is obligatory, and if one abandons it intentionally his prayer is invalid, and if he does so forgetfully then his prayer is not invalid.' Dawud has said that it is unrestrictedly obligatory. Al-Khattabi indicated, within *Ma'alim As-Sunan*, that it is his chosen viewpoint.

Aḥmad said: 'The *tasbih* in bowing and prostrating, as well as the statement: Allāh has heard the one who praised Him, our Lord for you is the praise, and the supplication between the two prostrations, as well as all as the other *takbīrs* are obligatory. If one leaves off anything from them intentionally, then his prayer is invalid, and if he were to do so forgetfully then his prayer is not invalid and he is to make the prostration of forgetfulness for it.' In another narration he said that it is a Sunnah, as is the statement of the majority of the scholars. Those who hold it to be obligatory do so due to the *ḥadīth* of 'Uqbah Ibn Amir that has been mentioned in the section dealing with the *adhkar* of bowing; that the Prophet ﷺ used to do it and he said:

صلوا كما رأيتموني أصلي

'Pray as you have seen me praying,'

The ruling is also derived by way of analytical deduction in connection to the recitation. Ash-Shāfi'ī and the majority of the scholars use as evidence the *ḥadīth* of the man who prayed badly. For the Prophet ﷺ taught him the obligations of the prayer and he did not teach him these statements of remembrance, while he taught him the opening *takbīr* and the recitation. Had these statements of remembrance been obligatory, then he would have taught them to him. Rather, these have more rights to be taught if it were the case that they were obligatory, because they are said silently. Therefore, since he did not teach them to him although bowing and prostration are apparent movements of the prayer, then this statement takes precedence.

As for the narrations that have come from mentioning these statements of remembrance, then we understand for them to be recommended by way of reconciling between evidences. As for analytical deduction between this and the recitation, then our companions say that the actions in prayer are two categories. The first of them are those which are actions of the people outside of the prayer, such as standing and sitting. As it relates to this, then acts of worship are not different from habits. Therefore, it is obligatory within them to make statements of remembrance in order to distinguish between the two. And the second are those which are not habits or customs of the people, such as bowing and prostrating. Therefore, these positions in themselves denote humility, and they are distinguished by way of the action itself from that which is merely habit. And there is no need to distinguish it further, and Allāh ﷻ knows best."

I say: the *ḥadīth* of 'Uqbah Ibn Amir, which An-Nawawi alluded to, is that which *Abū Dāwūd* (no. 869), *Ibn Majah* (no. 887), and *Aḥmad* (28/630) reported by way of Abū Salamah Musa Ibn Ayyub, who reported from his uncle, 'Uqbah Ibn Amir that he said: "When the verse was revealed:

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ

Then glorify with praises the Name of your Lord, the Most Great.

[Al-Waqi'ah 56:74]

The Messenger of Allāh ﷺ said:

اجعلوها في ركوعكم

'Place this within your bowing.

And when the verse as revealed:

﴿ سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى ۝١ ﴾

Glorify the name of your Lord, the Most High

[Al-Ala 87:1]

He ﷺ said:

اجعلوها في سجودكم

'Place this within your prostrations.'"

This chain of narration is weak from Mūsā Ibn Ayyub, who is Iyyas Ibn Amir Al-Ghafiqi Al-Misri. None narrated it from him except his nephew, Mūsā Ibn Ayyub. The 'Allamah Al-Albani graded the *ḥadīth* weak within *Al-Irwa'* (no. 334) and *Tammam Al-Minnah* (pg. 190).

Benefit: I asked my father ؒ the ruling of reciting the Qur'ān, in bowing and prostration.

He said: "It is not permissible. For it is affirmed within *Ṣaḥīḥ Muslim* (no.479) on the authority of Ibn Abbas, from the Prophet ﷺ that he said:

ألا وإني نهيت أن أقرأ القرآن راكعا أو ساجدا

‘I have been prohibited from reciting Qur’ān when bowing or prostrating.’”

I say: Ibn Hazm held that is was not permissible within *Al-Muhalla* (pg. 396); as well as As-San’ani within *Subul As-Salam* (2/208), and Ash-Shawkānī within *Nayl Al-Awtar* (3/186). Shaykh Al-Albani, likewise, within *Talkhis Sifah As-Salah* (pg. 20). The majority of the scholars hold that it is disliked.

I asked my father: “If one were to supplicate in the bowing and prostration with supplications that have come within the Qur’ān, such as the statement of Allāh ﷻ: ‘Our Lord, do not allow our hearts to be diverted after you have guided us; and give us mercy from yourself. Indeed, you are the Ever-Bestower.’ Does this enter into the prohibition?” He said: “They are excluded from the prohibition if one recites them due to the fact that they are supplications; and not from the perspective of it being recitation of the Qur’ān, which is included within his statement:

ألا وإني نهيت أن أقرأ القرآن راكعا أو ساجدا

‘I have been prohibited from reciting Qur’ān when bowing or prostrating.’”

RISING FROM THE BOWING AND WHAT IS SAID IN DOING SO

Then, after this you are to rise.

----------------------- EXPLANATION -----------------------

Meaning, you are to raise your back from the bowing, raising your hands while doing so. There has preceded evidence for this in connection to raising the hands while saying the opening *takbir*, and the word *as-sulb* الصلب means back.

When you raise your hands after the bowing, where should you place them? We have learned from our father ﷺ regarding this issue that the people of knowledge differ regarding it. He said: "That which is apparent is that it is from those affairs which are broad. Whether one places them upon his chest or lets them hang at his sides; that which is more beloved to me is letting them hang at my side."

I say: that which is used as evidence for placing the right hand over the left after the rising from the bowing is the generality of the evidence.

There has come within *Masa'il Al-Imām Aḥmad Ibn Hanbal Riwayah Ibnihi Abūl-Fadl Salih* (question 776): "I said: 'How is a man to place his hands after raising his head from the bowing? Is he to place the right hand upon the left or let them hang at their sides?' He (meaning Imām Aḥmad) said: 'I don't deem the affair to be restricted, if Allāh wills.'"

And you are to say:

سمع الله لم حمده، ربنا ولك الحمد حمدا كثيرا طيبا مباركا فيه كما يحب ربنا ويرضى

Allāh has heard the one who has praised Him. Our Lord, and for you is the praise. Much goodly and abundant and blessed praise, as our Lord loves and is pleased with.

A man said this and the Prophet ﷺ said:

من القائل

"Who said this?"

The man said: "It was I, O Messenger of Allāh." He said:

لقد رأيت بضعة وثلاثون ملكا كلهم يريدون أن يكتبها

"I saw thirty or so angels, all of them desiring to write it down."

This *ḥadīth* is within Al-Bukhārī.

------------------------EXPLANATION ------------------------

It is reported by *Al-Bukhārī* (no. 799) from the *ḥadīth* of Rifa'ah Ibn Rafi' Az-Zuraqi who said: "We were praying behind the Prophet ﷺ one day when he raised his head from the bowing, he said:

سمع الله لم حمده

'Allāh has heard the one who has praised Him.'

A man behind him said: 'Our Lord and for you is the praise. Much goodly blessed praise.' When he had completed the prayer, he said:

من المتكلم؟

'Who was the one who said that statement?'

The man said: 'It was I.' He said:

رأيت بضعة وثلاثين ملكا يبتدرونها أيهم يكتبها أول

'I saw thirty or so angels competing as to which of them would write it down first.'"

Muslim reported (no. 600) on the authority of Anas that a man came and entered the row breathing heavily and he said:

الحمد لله حمدا كثيرا طيبا مباركا فيه

'The praise is for Allāh; Much good, blessed and abundant praise.'

When the Messenger of Allāh ﷺ competed his prayer, he said:

أيكم المتكلم بالكلمات؟

"Which of you said these words?"

The people began to look around. So, he said:

أيكم المتكلم بها؟ فإنه لم يقل بأسا

'Which of you said these words? For he did not say anything bad.'

So a man said: 'I came and I was breathing heavily; therefore, I said it.' So, he said:

لقد رأيت اثني عشر ملكا يبتدرونها أيهم يرفعها

'I saw twelve angels competing as to which of them would take it up to the heavens.'"

In another wording the phrase is added:

كما يحب ربنا ويرضى

"As our Lord loves and is pleased with."[21]

The Prophet ﷺ said:

إذا قال الإمام: سمع الله لمن حمده، فقولوا: اللهم ربنا ولك الحمد، مَن وافَق قولُه قولَ الملائكةِ غُفِر له ما تقَدَّم مِن ذَنْبِه

"When the Imām says: 'Allāh has heard the one who has praised Him,' you say: 'O Allāh, our Lord, and for You is the praise.' For indeed he whose statement coincides with the statement of the angels shall be forgiven of that which is preceded of his sins.'"

------------------------EXPLANATION ------------------------

The phrase has also come with the letter و before the word لك (for you) (i.e., Our Lord, **and** for You is the praise.)

It is affirmed within *Ṣaḥīḥ Al-Bukhārī* (no.733) on the authority of Anas Ibn Mālik ؓ that the Prophet ﷺ said:

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[21] This can be found within the *Sunan* of *Abū Dawud* (no.773).

إنما جُعل الإمامُ ليؤتمَّ به، فلا تختلفوا عليه، فإذا كبَّر فكبِّروا، وإذا ركَع فاركَعوا، وإذا قال: سمِع اللهُ لِمنْ حمِده، فقولوا: اللهمَّ ربَّنا لك الحمدُ، وإذا سجَد فاسجُدوا

"The Imām is appointed to be followed. Therefore, do not differ from him. When he says the *takbīr*, you say the *takbīr*. When he bows, you bow. When he says: 'Allāh has heard the one who has praised Him,' you say: 'O Allāh and for you is the praise.' And when he prostrates, you prostrate."

Within *Ṣaḥīḥ Muslim* it comes on the authority of Abū Mūsā, mentioning that the Prophet ﷺ said:

قولوا: اللهم ربنا لك الحمد؛ يسمع الله لكم

"Say: 'O Allāh, our Lord, for You is the praise,' and Allāh will listen to you."

This is from the acts of worship that have various manners in which they can be performed.

An-Nawawi رحمه الله said within the *Sharh Ṣaḥīḥ Muslim* (4/132): "Likewise, it has occurred that one may say: '**And** for You is the praise,' placing the و before the word لك. And in some narrations, it has been left off and it is already preceded that both affairs are permissible."

The *ḥadīth* is also within *Ṣaḥīḥ Al-Bukhārī*.

------------------------Explanation------------------------

The *ḥadīth* which says: "When the Imām says...," is reported by *Al-Bukhārī* (no.796) and *Muslim* (no 409) on the authority of Abū Hurayrah رضي الله عنه. From that which has come from the statements of remembrance that are said within this position is that which Muslim reported (no. 477) on the authority of Abū Sa'id Al-Khudri, that he said: "The Messenger of Allāh ﷺ would say when raising his from bowing:

ربنا لك الحمد ملء السماوات والأرض وملء ما شئت من شيء بعد، أهل الثناء والمجد أحق ما قال العبد، كلنا لك عبد؛ اللهم لا مانع لما أعطيت ولا معطي لما منعت، ولا ينفع ذا الجد منك الجد

'Our Lord for You is the praise which fills the Heavens and the Earth, and fills that which You will thereafter. The One deserving of praise and glorification who is more deserving of that which His servant says. All of us are servants of yours. O Allāh, no one withholds that which You have given. None can give that which You have withheld. And the earnestness of the one who is earnest cannot benefit with you.'"

Within *Ṣaḥīḥ Muslim* (no.476) on the authority of 'Abdullāh Ibn Abū Awfa, who reports from the Prophet ﷺ that he would say:

اللَّهُمَّ لكَ الحَمْدُ مِلْءُ السَّماءِ، ومِلْءُ الأرْضِ، ومِلْءُ ما شِئْتَ مِن شيءٍ بَعْدُ اللَّهُمَّ طَهِّرْنِي بالثَّلْجِ والْبَرَدِ، والْماءِ البارِدِ اللَّهُمَّ طَهِّرْنِي مِنَ الذُّنُوبِ والْخَطايا، كما يُنَقَّى الثَّوْبُ الأبْيَضُ مِنَ الوَسَخِ

"O Allāh for You is the praise fills the Heavens and fills the Earth and fills that which You will thereafter. O Allāh purify me with ice, snow and cold water. O Allāh purify me from sins and mistakes just as the white garment is purified from filth.'"

In his statement:

إذا قال الإمام: سمع الله لمن حمده، فقولوا: ربنا ولك الحمد

"When the Imām says: 'Allāh has heard the one who has praised him,' you say: 'Our Lord, and for You is the praise.'

In this lies evidence that the follower is only to say: "Our Lord and for you is the praise." Within *Ṣaḥīḥ Muslim* (no. 404) on the authority of Abū Mūsā the Prophet ﷺ said:

وإذا قال (أي: الإمام): سمع الله لمن حمده، فقولوا: اللهم ربنا ولك الحمد، يسمع الله لكم

"And when the Imām says: 'Allāh has heard the one who has praised him,' you say, 'O Allāh and for You is the praise,' and Allāh will listen to you.'"

Ibn Qudamah said within *Al-Mughni* (pg. 708): "I do not know, within the *madh'hab*, a difference of opinion regarding the fact that it is not legislated for the follower to say: 'Allāh has heard the one who has praised Him.' This is the statement of Ibn Mas'ud, Ibn Umar, Abū Hurayrah, As-Sha'bi, Mālik, and the Hanafis. Ibn Sirin, Abū Burdah, Abū Yusuf, Muḥammad, As-Shāfi'ī and Is'haq all say that the follower is to say this just as the Imām does."

TRANQUILITY IN PRAYER

After this, you are to be at ease as much as you like in your bowing,

EXPLANATION

Ibn Al-Qasim said in *Hashiyah Ar-Rawd Al-Muraba'* (2/125): "Tranquility is being at ease as much as is needed to say the statements of remembrance that are obligatory. Al-Jawhari said: 'A man being at ease is him being tranquil, and many of them have mentioned that its origin is that one is tranquil, and his body parts are settled.'"

Likewise, when you are standing.

EXPLANATION

My father has mentioned: "As much as you like," this does not mean that being tranquil is not a pillar. However, what is intended is that one is to be tranquil and lengthen the tranquility as much as he likes, and Allāh ﷻ knows best. As for tranquility itself, it is a pillar from the pillars of the prayer. We would hear often from my father that all of that which was mentioned from the *ḥadīth* of the man who prayed badly, which is agreed upon, on the authority of Abū Hurayrah, is a pillar and tranquility was mentioned within the *ḥadīth*. It is affirmed within the *Sunan* of *Abū Dāwūd* (no.855) on the authority of Abū Mas'ud Al-Badri, that he said: "The Messenger of Allāh ﷺ said:

لا تجزئ صلاة الرجل حتى يقيم ظهره في الركوع والسجود

'The prayer of a man is not complete until his back is settled in the bowing and prostration.'"

Within the *ḥadīth* of *Muslim* (no.622) there comes on the authority of Anas Ibn Mālik, that he said: "I heard the Messenger of Allāh ﷺ saying:

تِلكَ صلاةُ المُنافقِ: يجلِسُ يرقب الشَّمسَ، حتَّى إذا كانت بينَ قرني الشَّيطانِ ، قامَ فنقر
أربعًا لا يذكرُ اللَّهَ فيها إلَّا قليلًا

'That is the prayer of the *munafiq* (hypocrite). He sits watching the sun until it is between the two horns of Shayṭān, then he stands and pecks four *rak'at* in which he does not remember Allāh except a little.'"

The *ḥadīth* of Anas proves that the absence of tranquility in prayer is from the description of the prayer of the hypocrites. The majority of the people of knowledge hold that tranquility in prayer is a pillar because the Prophet ﷺ commanded the man who prayed badly with it. Ibn Qudamah mentioned within *Al-Mughni* (pg. 693): "It has come on the authority of Abū Hanifah that tranquility is not obligatory, due to the statement of Allāh, the Exalted:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا ﴿٧٧﴾ ﴾

O you who have believed, bow and prostrate.

[Al-Hajj:77]

And He did not mention tranquility. The command with something necessitates that by doing it one is sufficed. And we, likewise, have the statement of the Prophet ﷺ to the man who prayed badly; in which he said: 'Then bow until you are at ease in the bowing.' This *ḥadīth* is agreed upon." He went on to say: "And the verse is a proof for us because the Prophet ﷺ explained the bowing by way of his action and his statement, and that which is intended by the bowing is that which the Prophet ﷺ has clarified."

Al-Hafidh mentioned within *Fatḥ al-Bari* (no.793) when speaking about the *ḥadīth* of the man that prayed badly: "By way of this *ḥadīth* proof is established for the obligation of being tranquil in the pillars of the prayer. This is the statement of the majority of the scholars, and it is the well-known viewpoint of the Hanafis that tranquility in prayer is the Sunnah. This has been explicitly mentioned by many of those who have authored works in this regard. However, the speech of At-Tahawi is like explicit mention regarding the obligation of it according to them. For he mentioned the extent of the bowing and prostration. Then, he mentioned the *ḥadīth* which is reported by Abū Dāwūd and others connected to his statement: 'Glorified be my Lord, the Magnificent,' three times within the bowing; and this is the least amount of times that it should be said. And he said that some people hold that this amount of supplication for bowing and prostration is legislated and less than that will not suffice. And others amongst them opposed him and said that if one is even in his bowing and at ease in his prostration, then this will suffice him. This is the statement of Abū Hanifah, Abū Yusuf, and Muḥammad."

Shaykh Al-Islām mentioned in *Majmu' Al-Fatawa* (22/602): "Tranquility in prayer is an obligation, and the one who abandons it has prayed poorly by consensus of the Imāms. Rather the majority of Imāms in Islām—such as Mālik, Ash-Shāfi'ī, Aḥmad, Isḥaq and Abū Yusuf (a student of Abū Hanifah), as well as Abū Hanifah and Muḥammad—do not differ regarding the fact that the one who abandons that has prayed poorly, and has not done well. Rather, he is sinning and disobedient, having abandoned an obligation. Other than them hold it to be obligatory that one repeats his prayer if he has left off tranquility within it."

PROSTRATION, AND WHEN ONE GOES DOWN TO PROSTRATION IS HE PLACE HIS KNEES DOWN FIRST OR HIS HANDS?

Then, you are to prostrate, and after you prostrate then what? And what do you place down first? You are to place your hands down first because the *ḥadīth* which has come in the *Sunan* on the authority of Abū Hurayrah ﷺ wherein the Prophet ﷺ said:

لا يبرك أحدكم بروك البعير، وليضع يديه قبل ركبتيه

"Let not one of you go down in the manner of the camel who lets him place his hands down before his knees."

This *ḥadīth* is authentic.[22] There is a *ḥadīth* which contradicts it which is the *ḥadīth* of Wā'il ibn Ḥujr that he saw the Prophet ﷺ placing his knees down first. However, it has come by way of Shurayk Ibn 'Abdullāh An-Nakha'i and his memory was poor once he was appointed as a judge. Also, he is differed about. Hence, placing the hands down first is the Sunnah.

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[22] It is reported by *Abū Dawud* (no. 840) (2/207) and *Aḥmad* (14/515) on the authority of Abū Hurayrah.

EXPLANATION

The *ḥadīth* of Wā'il ibn Ḥujr is reported by *Abū Dāwūd* (no. 838) and *At-Tirmidhi* (no. 628) and *An-Nasa'i* (2/206) and *Ibn Majah* (no. 828). At-Tirmidhi commented it upon it saying: "This *ḥadīth* is acted upon by the majority of the people of knowledge. They hold that the man is to place his knees down first before his hands, and when he rises he is to raise his hands before raising his knees."

Although, Al-Hafidh Ibn Al-Qayyum ؒ mentioned within *Zad Al-Ma'ad* the placing of the knees first.

EXPLANATION

Within the speech of my father ؒ he mentioned the two feet, and that which is affirmed is that which corresponds with the text of the *ḥadīth*. Wherein he said: "Let him place his hands before his knees." This is from the issues wherein there is a difference of opinion. Ibn Al-Qayyum mentioned within *Zad Al-Ma'ad* (1/222): "Ibn Al-Mundhir said: 'The people of knowledge differ in this regard. From amongst those who hold that the knees are to be placed down before the hands is 'Umar Ibn Al-Khattab ؓ. It is the chosen viewpoint of An-Nakha'i, Muslim Ibn Yasar, Ath-Thawri, Ash-Shāfi'ī, Aḥmad, Isḥaq, Abū Haneefah and his companions, and the people of Kufa. A group held that the hands are to be placed before the knees. This is a statement of Mālik. Al-'Awza'i said: 'We have seen the people placing their hands down before their knees.' Ibn Abū Dāwūd said: 'This is the statement of the people of *ḥadīth*.'"

Al-Hafidh mentioned within *Fatḥ al-Bari* (2/354): "Mālik held that this manner, meaning placing the hands before the knees, is best in terms of tranquility within the prayer; and this is the chosen viewpoint of Al-Awza'i." He, likewise, said: "In this regard there is the *ḥadīth* that is reported on the authority of Abū Hurayrah which is reported by the people of the *Sunan*. According to the Hanafis and the Shāfi'īs, one places his knees first then his hands. In this there is a *ḥadīth* within the *Sunan*, as well on the authority of Wā'il ibn Ḥujr."

Al-Khattabi said: "This is more authentic than the *ḥadīth* of Abū Hurayrah. Therefore, An-Nawawi said, 'Neither of the two viewpoints is stronger than the other with regards to the *Sunan*.'"

A narration is mentioned from Mālik and Aḥmad stating that one has the choice. Ibn Khuzaymah claimed that the *ḥadīth* of Abū Hurayrah is abrogated by the *ḥadīth* of Sa'd. He said: "We used to place our hands down before the knees, then we were commanded with placing the knees down before the hands." If this were authentic it would end the dispute. However, from the individuals that are mentioned within this chain is Ibrahim Ibn Ismael Ibn Yaḥya Ibn Salamah, Ibn Khuhayl who reported from his father, and they are both weak.

At-Tahawi said: "That which delaying the placing of the head after the placing of the knees and the hands when going down and raising it before them necessitates is that one is to delay placing the hands after the placing of the knees, due to the fact that they agree that the hands are to be raised before the knees when rising. Az-Zayn Ibn Al-Munir held that the placing the hands before the knees has an appropriation, and it is that one may place them down before placing his forehead on the ground. And he held that they are to be placed first when one has pain in his knees when going down, and Allāh ﷻ knows best."

Benefit: Are the knees of the camel in its forelegs or its back legs? Some of the scholars of the Arabic language and *ḥadīth* held that the knees of the camel are within its forelegs. Therefore, when the worshipper begins by placing his knees first, then he has resembled the camel because the camel places his knees down first. Some of them hold that its knees are in its hindlegs. Therefore, when the worshipper comes down upon his knees before his hands then he has not resembled the camel, because the camel begins by placing his knees down first. This statement is supported by Ibn Al-Qayyum within *Zad Al-Ma'ad*.

Does the command within his statement: "Let him place..." denote obligation? As-San'ani mentioned within *Subul As-Salam* (2/231): "It has been said that no one holds it to be obligatory. Hence, it is understood to be something which is optional."

He claimed that this is a *ḥadīth* which is acceptable. However, he did not bring an evidence. Rather, he brought a *ḥadīth* that has come by way of 'Abdullāh Ibn Sa'id Ibn Abū Sa'id Al-Muqbiri, and 'Abdullāh Ibn Sa'id Ibn Abū Sa'id Al-Muqbiri has been abandoned. Therefore, Al-Hafidh Ibn Al-Qayyum رحمه الله has not brought an evidence within his book *Zad Al-Ma'ad* to support this.

------------------------EXPLANATION ------------------------

It is reported by Ibn Abū Shaybah within his *Musannaf* (1/235) by way of 'Abdullāh Ibn Sa'id, who reported from his grandfather, who reported from Abū Hurayrah that he attributed to the Prophet ﷺ, that he said:

"When one of you prostrates, let him begin with his knees before his hand, and let him not kneel like the kneeling of the camel."

THE BODY PARTS WHICH MUST BE PROSTRATED UPON

When one prostrates, is he to place his forehead alone on the ground or both his nose and forehead? The Prophet ﷺ said:

أمرت أن أسجد على سبعة أعظم

"I have been commanded to prostrate upon seven bones."

And he pointed toward his forehead and nose.

------------------------EXPLANATION------------------------

This is reported by *Al-Bukhārī* (no. 812) and *Muslim* (no.490) on the authority of Ibn 'Abbās ؓ who said: "The Prophet ﷺ said:

أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ عَلَى الجَبْهَةِ، وأَشَارَ بيَدِهِ عَلَى أَنْفِهِ واليَدَيْنِ والرُّكْبَتَيْنِ، وأَطْرَافِ القَدَمَيْنِ ولَا نَكْفِتَ الثِّيَابَ والشَّعَرَ

'I've been commanded to prostrate upon seven bones, upon the forehead (and he pointed toward his forehead and nose), upon the two

hands, the two knees, and the tips of the two feet. And not to tuck up my garment or my hair.'"

At-Tirmidhi said within his *Sunan* (no. 272): "This is that which the people of knowledge act upon."

Ibn Al-Rajab mentioned within *Fatḥ al-Bari* (5/118): "There is no difference of opinion regarding the fact that one is to prostrate upon these seven body parts, and this is a complete prostration. They differ regarding what is obligatory from that. A group amongst them said that it is obligatory to prostrate upon all of them, and this is one of the two statements attributed to Ash-Shāfi'ī; and many of those who follow his *madh'hab* consider it to be the stronger viewpoint. It is that which is well known to be correct according to Aḥmad, and those who follow his *madh'hab* are upon this, and the majority of them have reported that there is no difference of opinion regarding it. It is likewise the statement of Mālik and Isḥaq and Zafir. It has likewise been reported from Tawus.

What indicates this statement are these authentic narrations commanding to prostrate upon these body parts all together, and the command denotes obligation.

Another group says that it is only obligatory to prostrate upon the forehead and not other than it. This is a second statement that has been attributed to Ash-Shāfi'ī, and a narration from Aḥmad has been transmitted stating this. It is likewise the chosen viewpoint of Abū Hanifah and his two companions."

I asked my father if the prohibition of tucking the hair in the prayer inclusive of women. He said: "This does not include the woman. The woman has certain affairs that are specific to her."

I say: As-Shawkānī said with *Nayl Al-Awtar* under the chapter heading: 'The Dislike for the Male Worshipper to Have his Hair Braided,': "Al-Iraqi said: 'This is specific to the men and not the women because their hair is awrah that is obligatory to keep covered in prayer. If she were to unbraid it then perhaps it would hang down, and thus come out of its covering, and her prayer would be invalidated by way of this. Also, this contains a level of difficulty upon her in undoing her braids for prayer, and the Prophet ﷺ has made concessions for them that they are not to unbraid their hair when performing ghusl, although there is a need to pour water over the entirety of her hair."

This is likewise the chosen viewpoint of Al-Albani ؒ, as he mentioned it within the footnotes to *Sifah Salatin-Nabiyy* (pg. 110).

WHAT IS SAID DURING THE PROSTRATION

After you have prostrated, you are to say:

سبحان ربي الأعلى

Glory be to my Lord, the Most High

Three times.

------------------------EXPLANATION ------------------------

Some of the *adhkar* of prostration have preceded under the chapter heading "Dealing With the Adhkar of the Bowing Position." From the *adhkar* that are specific to prostration is that which Muslim reported (no.483) on the authority of Abū Hurayrah, that the Messenger of Allāh ﷺ used to say when prostrating:

اللهم أغفر لي ذنبي كله، دقه وجله، وأوله وآخره، وعلانيته وسره

"O Allāh, forgive my sins in totality. The small of them, the large of them, the first of them, the last of them, that which is done openly, and that which is hidden."

Likewise, that which Muslim reported (no. 771) from the *ḥadīth* of Ali Ibn Abū Talib, which contains: "When he would prostrate he would say:

اللهم لك سجدت وبك آمنت، ولك أسلمت، وأنت ربي سجد وجهي للذي خلقه وصوره، فأحسن صوره، وشق سمعه وبصره فتبارك الله أحسن الخالقين

'O Allāh, for You I have prostrated, in You I have believed. To You I submit, my face has prostrated to the One who has created it, fashioned it and portioned its hearing and sight. Blessed be Allāh, the Best of Creators.'"

If you wish you may supplicate, for it is affirmed within the authentic narration that the Prophet ﷺ said:

ألا إني نُهيتُ أن أقرأ راكعًا أو ساجدًا، فأما الركوعُ فعَظِّموا فيه الرَّبَّ؛ وأما السجودُ فاجتهِدوا في الدُّعاءِ، فقَمِنٌ أن يُستجابَ لكم

"I have been prohibited from reciting the Qur'ān while bowing or prostrating. As for the bowing, then declare the greatness of your Lord within it. As for the prostration, then make much supplication within it. For there is a high probability that you shall be responded to."[23]

Meaning, there is a good chance that your *du'ā'* shall be accepted. And there has come within the authentic narration from the Prophet ﷺ that he said:

أقرب ما يكون العبد من ربه وهو ساجدا

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[23] Reported by *Muslim* (no. 479) on the authority of Ibn 'Abbās ﷺ.

"The nearest that the servant is to his Lord is when he is prostrating."[24]

Therefore, when you lengthen the prostration and you supplicate to Allāh, Glorified and Exalted be He, with that which you are in need of from the good of this world, as well as the Hereafter, it is hoped that you shall be responded to.

-----------------------EXPLANATION -----------------------

Meaning, that there is hope that your supplication shall be responded to, because supplication that is made while prostrating is one that is believed shall be answered.

* * *

SOME OF THE ETIQUETTES OF DU'Ā'

Do not supplicate for sin, nor for the cutting of the ties of the womb.

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[24] Reported by *Muslim* (no.482) on the authority of Abū Hurayrah ﷺ. At the end of it, it reads: "While he is prostrating, therefore, make much supplication."

------------------------EXPLANATION------------------------

This is due to that which Muslim reported (no. 2735) on the authority of Abū Hurayrah from the Prophet, ﷺ that he said:

لَا يَزَالُ يُسْتَجَابُ لِلْعَبْدِ، ما لَمْ يَدْعُ بإِثْمٍ، أَوْ قَطِيعَةِ رَحِمٍ، ما لَمْ يَسْتَعْجِلْ

"The servant will always be responded to as long as he does not supplicate for sin or for the cutting of the ties of the womb, and as long as he is not hasty."

It was said: "O Messenger of Allāh, how can one be hasty in supplication?" He said:

يقولُ: قدْ دَعَوْتُ وَقَدْ دَعوْتُ، فَلَمْ أَرَ يَسْتَجِيبُ لِي، فَيَسْتَحْسِرُ عِنْدَ ذلكَ وَيَدَعُ الدُّعَاءَ

"That the person says, 'I have made *du'ā'* and I have made *du'ā'* but I have not received a response.' So, upon this he gives up hope and abandons supplication."

Likewise, due to that which At-Tirmidhi reported (no.3573) on the authority of Ubadah ibn As-Samit ؓ that the Messenger of Allāh ﷺ said:

ما على الأرضِ مسلمٌ يدعو اللهَ بدعوةٍ إلَّا آتاهُ اللهُ إيَّاها، أوْ صرفَ عنه منَ السوءِ مثلَها، ما لم يدعُ بإثمٍ، أوْ قطيعَةِ رحمٍ

"There is no Muslim on the face of the Earth who supplicates to Allāh with a *du'ā'* except that Allāh will answer his *du'ā'* or avert from him an equivalent amount of evil, as long as he does not supplicate for sin or the cutting of the ties of the womb."

So a man said: "Therefore, we should make much supplication." He said,

الله أكثر

"Allāh has more than you can supplicate for."

Glorified be our Lord, how vast is His mercy and His bounty? Meaning, that Allāh can give more and better than that which we can ask for.

SITTING BETWEEN THE TWO PROSTRATIONS AND THAT WHICH IS SAID THEREIN

Then, you are to sit between the two prostrations.

------------------------EXPLANATION ------------------------

Sitting between the two prostrations has two descriptions. The first is called *al-iftirash.* This is erecting one's right foot and sitting upon the left foot. The evidence for this is that which has been reported by An-Nasa'i within his *Sunan* (no.1147) by way of Ubaydullah Ibn 'Abdullāh Ibn Al-Asamm, who said: "Yazid Ibn Al-Asamm narrated to me on the authority of Maymunah رضي الله عنها that she said: 'When the Messenger of Allāh ﷺ would prostrate, he would spread his arms to the point that the whiteness of his armpits could be seen from behind him. When he would sit, he would be at ease resting upon his left thigh.'"

Ubaydullah Ibn 'Abdullāh Ibn Al-Asamm is Al-Amiri. Al-Mizzi mentioned within *Tahdib Al-Kamal* three people who narrated from him and abbreviated his name with the letter م. He said: "Ibn Hibban mentioned him within *Kitab Ath-Thiqat*."

Al-Hafidh mentioned within *Taqrib At-Tahdhib*: "His narrations are acceptable."

However, it has supporting witnesses; and from them there is the *ḥadīth* of 'Ā'ishah ؓ which is mentioned within *Ṣaḥīḥ Muslim* (no.498). In it are the words: "He would spread his left foot and erect his right foot."

The second description is called *al-iqa'*. My father was asked: What is the ruling of *al-Iqa'* in prayer and he said: "*Al-Iqa'* is recommended between the two prostrations. It is that one erects both feet and sits on the heels of them. This is due to that which is affirmed in *Ṣaḥīḥ Muslim* on the authority of Tawus, who said: 'We questioned Ibn 'Abbās regarding *al-iqa'* (squatting) on the two feet and he said: 'It is the Sunnah.' Therefore, we asked him: 'Indeed we have seen it to be difficult upon the men.' So Ibn 'Abbās said: 'Rather, it is the Sunnah of your Prophet ﷺ.' Therefore, he would, at times, sit with this posture, and at other times sit with the *iftirash* posture.'"

I say: The *ḥadīth* of Ibn 'Abbās was reported by *At-Timidhi* (no. 283). He said in commenting upon it: "Some of the people of knowledge from the companions of the Prophet ﷺ take to this narration, and they do not see any harm in sitting with the *iqa'* posture between the two prostrations. This is the statement of some of the people of Mecca from the jurists and some of the people of knowledge. The majority of the people of knowledge dislike sitting with this posture between the two prostrations."

The Allamah Al-Albani spoke regarding this issue within *Asl Sifah Salah* (2/807). He said: "In summary, the *iqa'* which has been narrated by Ibn 'Abbās and Ibn 'Umar was done by the Prophet ﷺ as he chose to do so. And the Prophet ﷺ likewise did that which Abū Humayd narrated from sitting in the *iftirash* posture. Both of them are the Sunnah. However, one of the two Sunnahs was done more and is more known. And this is that which is in the narration of Abū Humayd; because he narrated it and ten of the companions, likewise, affirmed it, as preceded. Wā'il ibn Ḥujr and others, likewise, have narrated it. This proves that he was consistent upon it and it was well known with them. This is better and stronger. Although *al-iqa'* is the Sunnah as well."

Benefit: There are four sittings within the prayer:

The First: The sitting between the two prostrations. This is a pillar.

The Second: The sitting of rest, and it is a light sitting that is done without the need for tranquility. Doing it is a Sunnah.

The Third: The sitting for the first *tashahhud*.

The Fourth: Sitting for the second *tashahhud*.

Is one to point with the index finger between the two prostrations? Imām Aḥmad رحمه الله mentioned within his *musnad* (31/150): "Abdur-Razzaq narrated to us saying: 'Sufyan reported to us on the authority of 'Asim Ibn Kulayb who reported from his father, on the authority of Wā'il ibn Ḥujr, that he said: 'I saw the Prophet ﷺ make the *takbīr* and he raised his hands while making the *takbīr* (meaning, to commence the prayer). And he raised his hands while making the *takbīr* when bowing, and he raised his hands while saying: 'Allāh has heard the one who has praised Him.' And he prostrated, placing his hands parallel to his ears; then he sat upon his left foot, propping up his right. He placed his left hand upon his left knee and his right forearm upon his right thigh. And he pointed with his index finger and placed his thumb upon his middle finger and clenched the rest of his fingers. Then he prostrated, and his hands were parallel to his ears.'"

My father ﵀ taught us that pointing with the index finger between the two prostrations is a divergent viewpoint held by Abdur-Razzaq Ibn Hamam As-San'ani. The 'Allamah Al-Albani ruled with this within the book *Tamam Al-Minnah* (pg. 214), due to the fact that Abdur-Razzaq, within his narration from At-Thawri, opposed a group amongst the narrators who have mentioned it from amongst the other narrators.

And you may say:

ربي أغفر لي رب أغفر لي رب أغفر لي

My Lord forgive me, my Lord forgive me, my Lord forgive me

Three times. This has been reported from the Prophet ﷺ [25] You may also say:

رب اغفر لي وارحمني وعافني ورزقني

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[25] It has been reported by Ibn Majah within his *Sunan* (no. 897) on the authority of Hudhayfah ﵁.

My Lord forgive me, have mercy upon me, grant me health and provide for me.

This has also come from him. There has been some speech amongst the scholars regarding its chain of narration. That which is apparent is that it is elevated to the level wherein it can be used as an evidence.

------------------------EXPLANATION ------------------------

It has been reported by *Abū Dāwūd* (no. 874), *At-Tirmidhi* (no.284), and *Ibn Majah* (no. 898) by way of Kamil Abūl-Ala' who said: "I heard Habib Ibn Abū Thabit narrating from Sa'īd Ibn Jubayr from Ibn 'Abbās...(then he mentioned the narration)." The *ḥadīth* of Ibn 'Abbās, as well, is used as proof for it. The majority of the scholars recommend that which the *ḥadīth* indicates. Imām Aḥmad preferred the supplication that was mentioned within the *ḥadīth* of Hudhayfah. One may refer to *Fatḥ al-Bari* (5/133) by Ibn Rajab for more on this subject.

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THE SECOND RAK'AH

The second *rak'ah* is similar to the first.

------------------------EXPLANATION------------------------

Ibn Qudamah said within *Al-Mughni* (pg. 747), in explanation of the statement of Al-Khiraqi, in which he said: "One is to do within the second *rak'ah* just as he did within the first." Ibn Qudamah said: "Meaning, one is to perform the second unit of the prayer similar to the way he performed the first in that which has been described, because the Prophet , described the first *rak'ah* to the one who prayed badly, then he said:

افعل ذلك في صلاتك كلها

'Do this throughout the entirety of your prayer.'

And there is no difference of opinion regarding that which we do, with the exception of the fact that the second *rak'ah* does not need a new intention, nor an opening *takbir*, or the opening supplication; because these things are done at the commencement of the prayer. Muslim reported from Abū Hurayrah that he said: 'When the Messenger of Allāh ﷺ would rise for the second *rak'ah* he would commence with the recitation of: 'All the praise is for Allāh, Lord of all that exists,' and he would not be silent.' This proves that one is not to recite the opening supplication, nor is he to seek refuge from Shayṭān. And we do not know of there being a difference of opinion in connection to the abandonment of these three things, with the exception of within the third *rak'ah*."

Ibn Al-Qayyum mentioned within *Zad Al-Ma'ad* (1/235): "The Prophet ﷺ would pray the second *rak'ah* exactly as he did the first, with the exception of four matters:

Being silent for a period at the beginning of the prayer.

The opening supplication.

The opening *takbīr*.

Lengthening it as he would do the first.

He ﷺ would not make the opening supplication, nor would he remain silent after the opening *takbir*, nor would he do an opening *takbīr* in it. He would shorten it, making it shorter than the first. Therefore, the first was longer than it in every prayer."

THE SITTING OF REST

This is affirmed within *Ṣaḥīḥ Al-Bukhārī* from the *ḥadīth* of Mālik Ibn Al-Huwayrith, that when the Prophet ﷺ was in the odd units from his prayer he would sit briefly then rise.

------------------------EXPLANATION ------------------------

Al-Bukhārī reported it (no.823) on the authority of Mālik Ibn Al-Huwayrith Al-Laythi, that he saw the Prophet ﷺ praying; and when he was in the odd *rak'ah* of his prayer, he would not rise until he sat upright. At-Tirmidhi, likewise, reported within his *Sunan* (no.287), and he commented upon it by saying, "Some of the people of knowledge act upon this, and it is the chosen viewpoint of some of our companions."

When At-Tirmidhi said: "It is the chosen viewpoint of some of our companions," or he may say: "It is the statement of our companions," what he intends is the people of *ḥadīth* as Al-Mubarakfuri mentioned in explanation of this *ḥadīth*; and he mentioned that he alluded to this within the introduction.

Al-Hafidh said within *Al-Fat'h,* mentioning the benefits of this *ḥadīth* (no.823): "In this lies the legislation of the sitting of rest. Ash-Shāfi'ī and a group of the people of *ḥadīth* hold to this viewpoint, and there are two narrations from Aḥmad regarding it. Al-Khallal mentioned that Aḥmad recanted and held to the viewpoint that it should be done. The majority do not hold it to be recommended. At-Tahawi used as evidence the fact that the *ḥadīth* of Abū Humayd did not have mention of it when he quoted it with the wording: 'He stood and did not sit in the *tawarruk* position.' Abū Dāwūd also reported it. He also said that since there is a difference regarding it, the means of reconciliation is that it be said that which he said within the *ḥadīth* of Mālik Ibn Al-Huwayrith was due to a reason causing him to have to sit when doing so, and not due to this being a Sunnah aspect of the prayer. What lends support to this is that were this position one that was to be made intentionally, there would be a statement of remembrance specific to it. And follow this up by saying that the basic principle is that it is not due to a specific reason because Mālik Ibn Al-Huwayrith is the narrator of the *ḥadīth* in which he said: 'Pray as you have seen me praying.' Therefore, his report of the description of the prayer of the Prophet ﷺ is include within this command. And one can use as evidence the *ḥadīth* of Abū Humayd that has been mentioned previously for the fact that it is not an obligation. Therefore, it is as if he left it to show the permissibility of doing so. As for the statement of some of them who say that had it been a Sunnah, then all of those who described his prayer would have mentioned it, and this lends support to the view that he did it due to there being a need; then this must be looked into. For the Sunnahs that are agreed upon are such that not everyone amongst those who have described his prayer were aware of it. Rather, they are extracted from bringing all of their statements together."

Point of Benefit: The sitting of rest which is reported from Abū Hurayrah within the *ḥadīth* of the man that prayed badly that is reported by *Al-Bukhārī* (no.6251), wherein he said:

ثُمَّ ارْفَعْ حتَّى تَسْتَوِيَ قَائِمًا، ثُمَّ اسْجُدْ حتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ ارْفَعْ حتَّى تطْمَئِنَّ جَالِسًا، ثُمَّ اسْجُدْ
حتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ ارْفَعْ حتَّى تَطْمَئِنَّ جَالِسًا، ثُمَّ افْعَلْ ذلكَ في صَلَاتِكَ كُلِّهَا

"Then, rise until you are at ease standing. Then prostrate until you are at ease prostrating. Then, raise your head until you are at ease sitting. And prostrate until you are at ease in prostration. Then, raise your head until you are at ease sitting, then do this within the entirety of your prayer."

Al-Bukhārī indicated that there was a defect in it when he said when commenting upon it: "Abū Usamah mentioned, at the end of his narration: "Until you are standing upright." Al-Hafidh mentioned within *Fatḥ* (no. 6251): "His statement wherein he said: 'Abū Usamah said in his narration: 'Until you are standing upright,' the author narrated the *ḥadīth* of Abū Usamah in *Kitab Al-Ayman wan-Nudhur*. I have clarified within the description of the prayer point regarding Al-Bukhārī limiting the *ḥadīth* to this wording within this *ḥadīth* and its summary is that he mentioned it here at the end: 'Raise your head until you are at ease sitting,' Therefore, Al-Bukhārī wanted to clarify that this narration has been opposed. Hence, he mentioned the narration of Abū 'Usamah indicating that it is stronger. Ad-Dawudi responded to the basis of the issue by saying that the one who is sitting can also be referred to as *qa'im* (standing). Due to the statement of Allāh, the Exalted, in which he said:

﴿ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا ﴿٧٥﴾ ﴾

'Unless you constantly *stand* demanding.'

[Ali Imran 3:75]

Ibn At-Tin commented by saying that the teaching only occurred to clarify one *rak'ah* and that which follows is the standing. Meaning, his statement in which he said: 'Until you are standing upright,' this is that which the issue is predicated upon. This must be looked into. Ad-Dawudi knows that yet interpreted standing to be sitting and he used the verse as evidence. And the problematic issue only occurs due to the other narration which says: 'Until you are at ease sitting,' and the sitting of rest is such that it is not legislated within it to have tranquility. Due to this, Ad-Dawudi is in need of interpreting it away. However, that which must be looked at is that which is on the opposite end of this, and that which we are in need of here is that one establishes or proves the fact that standing can also be called sitting. In general, that which one relies upon in proving one viewpoint stronger than the other, as Al-Bukhārī alluded to and was explicitly mentioned by Al-Bayhaqi and some of them hold, is that what is intended by it is the *tashahhud*, and Allāh ﷻ knows best."

Siddiq Hasan mentioned within *Ar-Rawdah Ad-Nadiyah* (1/264) that its mention within the *ḥadīth* of the man that prayed badly is an error as Al-Bukhārī had explicitly mentioned.

Benefit: I asked my father رحمه الله if when the worshipper is standing from a prostration for recitation, he is to do the sitting of rest. He said: "No, one is not to sit and there is no evidence for sitting." I say: An-Nawawi mentioned within *Al-Majmu'* (3/442): "If the worshipper prostrated for recitation it is not legislated to do a sitting of rest, and there is no difference of opinion regarding this. Al-Qadi Husayn, Al-Baghawi and others explicitly have mentioned this."

The people of knowledge have referred to this as the sitting of rest (*jalsah al-istirahah*). Imām An-Nawawi said: "The sitting should be short because there is no statement of remembrance that is said within it, and the prayer is such that all of it has statements of remembrance to be said within it."

Therefore, it is befitting that one sits, and then stands quickly. There is no evidence that opposes this. Therefore, this is a Sunnah that is established by the Prophet ﷺ.[26]

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[26] Refer to *Al-Majmu' Sharh Al-Madh'hab* (3/243) within his speech regarding the sitting of rest.

SUPPORTING ONE'S SELF UPON HIS TWO HANDS WHEN RISING TO THE NEXT RAK'AH

Clenching the fist, supporting oneself upon them, is not legislated. Some of the students of knowledge have been affected with blind following. This clenching of the fists to support oneself comes by way of Al-Haytham Ibn 'Imran and no one deems him to be trustworthy except Ibn Hibban, and he is considered trustworthy amongst those who are unknown. Hence, supporting oneself upon clenched fist when standing from the prostration is weak and not affirmed from the Prophet ﷺ.[27]

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[27] The *ḥadīth* concerning this clenching of the fists to support oneself when rising is reported by At-Tabarani within *Al-Awsat* (no. 4007) and Abū Isḥaq Al-Harbi within *Gharib Al-Ḥadīth* (2/525) on the authority of Al-Azraq ibn Qays who said: "I saw Abdullah Ibn 'Umar clenching his fist supporting himself upon them in the prayer whenever he would stand. So I said: 'What is this, O Abū Abdur-Raḥman?' He said: 'I saw the Messenger of Allah ﷺ clenching his fists, supporting himself upon them within the prayer." Within this chain of narration Al-Haytham. Ibn Rajab said within *Fatḥ al-Bari* (5/147): "And this Al-Haytham is unknown." Ibn Hibban mentioned within *Ath-Thiqat* (7/577): "Al-Haytham Ibn Imran Al-Absi is from the people of Damascus. He narrated from 'Atiyah Ibn Qays and Al-Haytham Ibn Kharijah narrated from him." Al-'Ajn العجن (supporting oneself upon the fists) is that one clenches the fingers of his hands making a fist with

What is affirmed in Al-Bukhārī is that he would support himself with his hands upon the ground.

------------------------EXPLANATION ------------------------

Imām Al-Bukhārī mentioned within his *Ṣaḥīḥ*: "Chapter: How One is to Support Himself Upon the Ground When He Rises From the Rak'ah,' Then he mentioned (no. 824) which comes on the authority of Abū Qilabah, who said: "Mālik Ibn Al-Huwayrith came to us and lead us in prayer within our masjid, and he said: 'Indeed I prayed with you but not for the purpose of the prayer. However, I intended to show you how I saw the Prophet ﷺ praying.' Ayyub said: 'I said to Abū Qilabah: 'And how was his prayer?' He said: 'Like the prayer of this Shaykh of ours (meaning Amr Ibn Salamah).' Ayyub said: 'And this Shaykh would complete the *takbir*, and when he raised his head from the second prostration he would sit and support himself upon the ground then rise.'"

This is established, and it does not contain within it the description of *al-'ajn* (clenching the fist, supporting oneself upon rising).

------------------------EXPLANATION ------------------------

An-Nawawi said within *Al-Majmu' Sharh Al-Muhadhab* (3/442): "When one supports himself upon his hands, he is to place the bottom of his

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them as the kneader of dough does, and he leans upon them; thus not placing his palms upon the ground as is within *Al-Misbah Al-Munir.*

palms and the bottoms of his fingers upon the ground, there being no difference of opinion regarding this.

As for the aforementioned *ḥadīth* within *Al-Wasit* and other than that, which comes on the authority of Ibn 'Abbās (which mentions that): 'The Prophet ﷺ would place his hands upon the ground when standing in the prayer, just as the kneader of dough does,' then it is a *ḥadīth* that is weak, has no basis. This contains the letter ن (i.e., العاجن). Were it authentic, then its meaning would have been that he stands supporting himself with the bottoms of his two hands, just as the elderly person does; and it is not intending to mean like the one who kneads dough."

THE MIDDLE TASHAHHUD

After this comes the middle *tashahhud*. And what is this? We used to say within our *tashahhud*: "In the Name of Allāh, by Allāh, the praise is for Allāh, as are all beautiful names for Allāh."

------------------------EXPLANATION------------------------

The ruling regarding the first and second *tashahhud* was such that the scholars differ regarding this. The majority of the scholars of *ḥadīth* hold that the first and second *tashahhud* are both obligatory. Mālik and Abū Hanifah, may Allāh have mercy upon them both, and the majority of scholars hold that they are a Sunnah and they are not obligatory. Ash-

Shāfi'ī said that the first is a Sunnah and the second is obligatory. He said this seeking to use as evidence the *ḥadīth* of 'Abdullāh Ibn Mālik Ibn Buhaynah, which is agreed upon, mentioning that the Prophet ﷺ prayed Dhuhr with his companions one day and he stood after the first two *rak'at* and did not sit. So, the people stood along with him. When he completed his prayer, the people waited for him to make *taslīm*. He made the *takbīr* while sitting and prostrated twice before making *taslīm*, then, he made *taslīm*. He said: "The Prophet ﷺ left the first *tashahhud* and expiated this by way of prostrating for forgetfulness. Had it been obligatory, then it would not have been correct to expiate it; as with the *rukū'* and other than it from the pillars of the prayer." And if this is established within the first *tashahhud*, then the second bears a similar ruling, because the Prophet ﷺ did not teach it to the bedouin when he taught him the obligatory elements of the prayer, and Allāh ﷻ knows best.

One may refer to *Sharh Ṣaḥīḥ Muslim* by An-Nawawi in his explanation of the *ḥadīth* of 'Ā'ishah, which contains: "And he would say *at-tahiyah* after every two *rak'at*." (4/116).

What is correct is that it is obligatory, due to what is in the two *Ṣaḥīḥs* on the authority of Ibn Mas'ud ؓ who said: "We used to pray behind the Prophet ﷺ and we would say: 'Peace be upon Allāh.' So, the Prophet ﷺ said:

إن اللهَ هو السلامُ ولكن قولوا التحياتُ للهِ والصلواتُ والطيباتُ السلامُ عليك أيُّها النبيُّ ورحمةُ اللهِ وبركاتُه السلامُ علينا وعلى عبادِ اللهِ الصالحين أشهدُ أن لا إلهَ إلا اللهُ وأشهدُ أن محمدًا عبدُه ورسولُه

'Indeed Allāh is As-Salam. Therefore say: 'Salutations, prayers and all good (words and actions) are for Allāh. Peace be upon you, O Prophet, and the mercy of blessings of Allāh. Peace be upon us and all of the righteous servants of Allāh. I testify that none has the right to be worshipped except Allāh. I testify that Muḥammad is his servant and Messenger.'"

Within this lies the command it is general to encompass the first *tashahhud* and the second.

All praises belong Allāh, the youth today know nothing about this, and they say that which is correct.

------------------------EXPLANATION------------------------

As-Shawkānī said within *Nayl Al-Awtar* (3/254): "The Hadawiyah say: 'That the best of it is that which is reported by Zayd Ibn Ali who reported from Ali; and its wording is: 'In the name of Allāh, by Allāh the praise is for Allāh as well as all of the beautiful names of Allāh...'"

I say: The Hadawiyah are from the deviant groups. Thus, no import should be given to their statements. Imām As-Shawkānī's excuse, as well as that of As-San'ani before him, in mentioning the statement of the Hadawiyah and some of the Imāms of the Shi'ah, is that they mention them in order to refute their followers in some issues; also, out of fear of their evil. For indeed at that time the Shi'ah had strength, authority, and influence. So, they would say: Why are you not mentioning our Imāms? The Hadawiyah are the followers of Al-Hadi, the deviant Mu'tazili. I wrote notes from my father wherein he said: "Al-Hadi is Yaḥya Ibn Husayn, the Mu'tazili, the spiller of blood. He would say concerning Abū Bakr and 'Umar: 'I withhold regarding them.' He is the first of those who brought the beliefs of the Mu'tazilah to Yemen. After him, it was the judge Ja'far Ibn Aḥmad Ibn Abdus-Salam and Zayd Ibn Al-Hasan Al-Bayhaqi."

This is not affirmed from the Prophet ﷺ. As-Shawkānī said it within *Nayl Al-Awtar*, and a narrator named Aymin ibn Nabil erred within it.[28]

Meaning, that this statement: In the name of Allāh and by Allāh..., is not affirmed.

------------------------EXPLANATION ------------------------

It is reported by *An-Nasa'i* (no. 1175) by way of Aymin, who is Ibn Nabil, who said: "Abūz-Zubayr narrated to me from Jabir who said: 'The Messenger of Allāh ﷺ taught us the *tashahhud* just as he would teach us a chapter from the Qur'ān. And he would say: 'In the name of Allāh and by Allāh, salutations are for Allāh...'"

Al-Hafidh said within *Al-Talkhis* (1/478): "The men in this chain of narration are trustworthy, with the exception of Ayman Ibn Nabil, who narrated it from Abū-Zubayr. He erred in connection to its chain of narration. Al-Layth opposed him, and he is from the most trustworthy of the people in narrating from Abū-Zubayr. He said: 'On the authority of Abū Zubayr who narrated from Tawus and Sa'id Ibn Jubayr on the authority of Ibn 'Abbās who said: 'Hamza Al-Kinani said...,' His statement: 'On the authority of Jabir,' is an error and I do not know anyone who would say within the *tashahhud*: 'In the name of Allāh, and by Allāh,' with the exception of Ayman. Ad-Daraqutni said: 'It is not strong, and it is in opposition to that which the people are upon, even if there were not except the *ḥadīth* of the *tashahhud*.' Ya'qub Ibn Shaybah said: 'It has weakness within it.' At-Timidhi said: 'I asked Al-Bukhārī regarding it and he said that it is an error.' At-Tirmidhi, likewise, said: 'It has not been preserved properly.' An-Nasa'i said: 'We do not know anyone who follows it. Yet, there is no harm it. However, the *ḥadīth* is an error.' Al-Bayhaqi said: 'It is weak.' 'Abdullāh said: 'The best *ḥadīth* of Abū-Zubayr is that which is mentioned within in that he heard it directly.'"

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[28] Ibn Nasr Ad-Din رحمه الله said within *Tawdih Al-Mushtabih* (10/5): "He (meaning Adh-Dhahabi) said: 'It is pronounced *nabil* نابل'" I say: It is also pronounced *nabl*.

WHAT IS ESTABLISHED?

There are other descriptions for it. However, we will mention the *ḥadīth* of Ibn Mas'ud. Why do we mention the *ḥadīth* of Ibn Mas'ud? Because he said: "The Messenger of Allāh ﷺ taught me while holding my hands... (meaning, in order to draw his attention and in order that Mas'ud will lend his hearing and heart to the statement of the Messenger of Allāh ﷺ) saying:

التحيات لله، والصلوات والطيبات، السلام عليك أيها النبي ورحمة الله وبركاته، السلام علينا وعلى عباد الله الصالحين، أشهد أن لا إله إلا الله، وأشهد أن محمداً عبده ورسوله

'Salutations are for Allāh, as well as prayers and all good words. Peace be upon you Oh Prophet, and may the mercy and blessings of Allāh be upon you. Peace be upon us and all of the righteous servants of Allāh. I testify that none has the right to be worshipped except Allāh, and I testify that Muḥammad is His servant and Messenger.'"

------------------------EXPLANATION ------------------------

Ibn Rajab mentioned within *Fatḥ al-Bari* (7/327): "The statement: *at-tahiyaat* is plural of *at-tahiyah. At-Tahiyah* has been explained as being sovereignty, and it has also been explained to mean perpetuity and permanence. It has also been explained to mean safety and security. Meaning that safety from harms is something that is established for Allāh and binding for Him due to His Essence. It has also been explained to mean grandeur. It has been said that it is inclusive of all of this and that which bears its meaning, and this is the best statement."

Concerning his statement: "...and prayers," than this includes the obligatory prayers as well as the supererogatory prayers.

Concerning *at-tayyibaat* (all good things), it is that which is good and that which is excellent from statements and actions.

And as it relates to: "...the righteous servants," this is the one who establishes that which is obligatory upon him from the rights of Allāh, the Mighty and Majestic, and the rights of His servants.

With regard to this narration, it has been reported by *Al-Bukhārī* (no. 831) and *Muslim* (no.402) by way of Al-A'mash, who reported from Shaqiq, who reported from 'Abdullāh that he said: "When we would pray behind the Prophet ﷺ we would say: 'Peace be upon Jibrīl and Mika'īl. Peace be upon so and so and so and so.' So, the Messenger of Allāh ﷺ turned to us and said:

إن اللهَ هو السلامُ فإذا صلى أحدكم فليقل: التحيات لله، والصلوات والطيبات، السلام عليك أيها النبي ورحمة الله وبركاته، السلام علينا وعلى عباد الله الصالحين؛ [فإنه إذا قال ذلك أصاب كل عبد لله صالح في السماء والأرض] أشهد أن لا إله إلا الله، وأشهد أن محمداً عبده ورسوله

'Indeed, Allāh is As-Salam. Therefore, when one of you prays let him say, 'Salutations, prayers and all good things are for Allāh. Peace be upon you, O Prophet, and the mercy and blessings of Allāh. Peace be upon us and all the righteous servants of Allāh.' For indeed if you were to say this, then you will have included every servant of Allāh that is righteous within the heavens and the Earth. Then, say: 'I testify that none has the right to be worshipped except Allāh, and I testify that Muḥammad is His servant and Messenger.'"

Likewise, from the wordings of the *tashahhud* is that which is reported by *Muslim* (no. 404) by way of Qatadah, who reported from Yunus Ibn Jubayr, who reported from Hitan Ibn 'Abdullāh Ruqashi, who said: "I prayed along with Abū Musa Al-Ash'ari..." and within the narration he said, "The Messenger of Allāh ﷺ said:

وإذا كان عند القعدة فليكن أول قول أحدكم: التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ السَّلَامُ عَلَيْكَ أَيُّها النبيُّ ورَحْمَةُ اللهِ وبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وعلَى عِبَادِ اللهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لا إِلَهَ إِلَّا اللَّهُ وأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ ورَسولُهُ

‘When you sit, then let the first thing that one of you says be: ‘Excellent salutations, prayers are for Allāh. Peace be upon you, O Prophet, and the mercy and blessings of Allāh. Peace be upon us and all of the righteous servants of Allāh. I testify that none has the right to be worshipped except Allāh, and I testify that Muḥammad is His slave and Messenger.’”

Likewise, there is that which is reported by *Muslim* (no. 403) on the authority of Ibn ‘Abbās, that he said: “The Messenger of Allāh ﷺ used to teach us the *tashahhud* just as he would teach us a chapter from the Qur’ān. So, he would say:

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علينا وعلى عباد الله الصالحين، أشهد أن لا إله إلا الله، وأشهد أن محمداً رسول الله

‘Blessed salutations and good prayers are for Allāh. Peace be upon you, O Prophet, and the mercy and blessings of Allāh. Peace be upon us and all of the righteous servants of Allāh. I testify that none has the right to be worshipped except Allāh, and I testify that Muḥammad is the Messenger of Allāh.’”

There are other wordings for the *tashahhud*, and the scholars have consensus upon the permissibility of each of those wordings. From those who have transmitted consensus regarding this is Al-Qadi Abūt-Tayyib as is within *Al-Majmu’* (3/420).

Ibn Rajab said within *Fatḥ al-Bari* (5/178): “All of that which is authentically reported from the Prophet ﷺ from the various wordings of the *tashahhud* are such that the prayer is correct if one says them. A group amongst the scholars have reported consensus upon this.”

The *ḥadīth* of Ibn Mas'ud is the most authentic of that which has come. At-Tirmidhi said within his *Sunan* (no. 289), commenting upon the *ḥadīth* of Ibn Mas'ud: "The *ḥadīth* of Ibn Mas'ud has been reported from him through various routes of transmission, and it is the most authentic narration that has been reported from the Prophet ﷺ regarding *at-tashahhud*; and acting upon it is established by the majority of the people of knowledge and the companions of the Prophet ﷺ and those who came after them from the *Tabi'un*. It is likewise the statement of Sufyan At-Thawri, Ibn Al-Mubarak, Aḥmad and Isḥaq."

Al-Hafidh mentioned within *Fatḥ al-Bari* (no. 831): "And there is no difference of opinion between the people of *ḥadīth* regarding this. From those who have affirmed it are Al-Baghawi within *Sharh As-Sunnah*."

I say: The text of the speech of Al-Baghawi within *Sharh As-Sunnah* (3/183) is as follows: "The people of cognizance of the narrations have said that the most authentic *ḥadīth* reported from the Messenger of Allāh ﷺ regarding the *tashahhud* is the *ḥadīth* of Ibn Mas'ud. The majority of the people of knowledge have held this to be correct."

Shaykh Al-Albani mentioned within *Asl Sifah Salatin-Nabiyy* (3/870): "It is the most authentic wording of the *tashahhud* that has come from him ﷺ by way of agreement of the scholars of *ḥadīth*."

Yet, they differed regarding the best wording of the *tashahhud*. Majority of the people of knowledge, as has preceded, held that it is that which has come in the *ḥadīth* of Ibn Mas'ud. As-Shāfi'ī chose the *ḥadīth* of Ibn 'Abbās that is reported by Imām Muslim (no. 403) in which he said: "The Messenger of Allāh ﷺ would teach us the *tashahhud* just as he would teach us a chapter in the Qur'ān. So, he would say:

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علينا وعلى عباد الله الصالحين، أشهد أن لا إله إلا الله، وأشهد أن محمداً رسول الله

'Blessed salutations and good prayers are for Allāh. Peace be upon you, O Prophet, and the mercy and blessings of Allāh. Peace be upon us and all of the righteous servants of Allāh. I testify that none has the right to be worshipped except Allāh, and I testify that Muḥammad is the Messenger of Allāh.'"

As-Shāfi'ī رحمه الله mentioned within *Ar-Risalah* (pg. 757): "Once I saw that the affair is broad, and I heard it from Ibn 'Abbās as being authentic; and I find this to be more comprehensive, containing more beneficial wording than other than it. Therefore, I took to it without criticism to one that takes to other than it, from that which is established from the Messenger of Allāh ﷺ."

An-Nawawi said within *Al-Majmu'* (3/420): "Our companions have stated that As-Shāfi'ī held the *tashahhud* of Ibn Abbas to be stronger than the *tashahhud* of Ibn Mas'ud, due to the additional wording of *al-Mubarakat* (blessed). And because it corresponds with the statement of Allāh, the Exalted:

﴿ تَحِيَّةً مِّنْ عِندِ اللَّهِ مُبَارَكَةً طَيِّبَةً ٦١ ﴾

A greeting from Allāh, blessed and good.

[An-Nur 24:61]

Likewise, due to his statement in which he said: 'Just as he would teach us a chapter from the Qur'ān.' Al-Bayhaqi, likewise, held it to be stronger and he said that the Prophet ﷺ taught it to Ibn 'Abbās and his contemporaries from the younger companions. Therefore, it came after the *tashahhud* of Ibn Mas'ud and its like."

Mālik preferred the *tashahhud* of 'Umar Ibn Al-Khattab, because he told it to the people upon the *minbar* and did not retract from it. One may refer to *Al-Mudawwanah* (1/269), as well as *Nayl Al-Awtar* (3/254).

The narration of 'Umar is within the *muwatta'*, and it comes on the authority of Ibn Shihab, who reported from 'Urwah Ibn Az-Zubayr, who reported from 'Abdur-Rahman Ibn 'Abd Al-Qari, that he heard 'Umar Ibn Al-Khattab, while upon the *minbar*, teaching the people the *tashahhud* saying:

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"Say: 'Salutations are for Allāh. Purified actions and statements are for Allāh. Goodly prayers are for Allāh. Peace be upon you, O Prophet, and the mercy and blessings of Allāh. Peace be upon us and upon the righteous slaves of Allāh. I testify that none has the right to be worshipped except Allāh. I testify that Muḥammad is his servant and Messenger."

This narration is *mawquf* and its chain of narration is authentic.

And the phrase:

وحده لا شريك له

Alone having no partners

has not come within the two *Ṣaḥīḥs* from the *ḥadīth* of Ibn Mas'ud. And if one were to say it, it is established within other than the two *Ṣaḥīḥs*.

------------------------EXPLANATION------------------------

Adding the words, alone having no partners, is reported by *Abū Dāwūd* (no.973) from the *ḥadīth* of Abū Mūsā. The origin of the *ḥadīth* of Abū Mūsā regarding the *tashahhud* is within *Ṣaḥīḥ Muslim*, as has preceded in the comments before this. Shaykh Al-Albani said within *Asl Sifah Salatin-Nabiyy* (3/898): "The statement of Al-Hafidh within *Al-Fatḥ* (2/51) is that this additional wording is affirmed within the *ḥadīth* of Abū v that is reported by Muslim, and it is thus authentic."

SUPPLICATING AFTER THE FIRST TASHAHHUD

After this you may supplicate, or you may stand.

------------------------EXPLANATION------------------------

The proof for this is the *ḥadīth* of Ibn Mas'ud which is within *Ṣaḥīḥ Al-Bukhārī* (no. 835). It is also within *Ṣaḥīḥ Muslim* (no. 402). In it are the words:

ثم ليتخير من الدعاء أعجبه إليه

"Then one may choose from supplications that which he likes."

And the wording within *Muslim* is:

ثم يتخير من المسألة ما شاء

"Then, one may choose from that which he wills to ask for."

An-Nasa'i reported (2/238) as well as *Aḥmad* (7/227) by way of Abū Al-Ahwas, on the authority of 'Abdullāh Ibn Mas'ud, that he said: "We did not know what to say after every two *rak'at*. Therefore, we would glorify Allāh, declare His greatness and praise our Lord. Muḥammad ﷺ taught us the openings to every good and its endings. He said:

إذا قعدتم في كل ركعتين، فقولوا: التحيات لله، والصلوات، والطيبات، السلام عليك أيها النبى ورحمه الله وبركاته، السلام علينا وعلى عباد الله الصالحين، أشهد أن لا إله إلا الله، وأشهد أن محمدا عبده ورسوله. وليتخير أحدكم من الدعاء أعجبه إليه ، فليدع الله عز وجل

'When you sit after every two *rak'at* then say: 'Salutations are for Allāh as well as all prayers and goodly words and statements. Peace be upon you, O Prophet, and the mercy and blessings of Allāh. Peace be upon us and all of the righteous servants of Allāh. I testify that none has the right to be worshipped except Allāh and I testify that Muḥammad is his servant and messenger.' Then, you may choose from supplications that which you like and supplicate to Allāh with it.'"

Its chain of narration is *Ṣaḥīḥ* and its origin is within the two *Ṣaḥīḥs* as has preceded. Shaykh Al-Albani said within *Asl Sifah Salatin-Nabiyy* (3/870): "I say: The apparent meaning of the *ḥadīth* indicates the legislation of supplicating after each *tashahhud*, even if it is not followed by salām. This is the statement of Ibn Hazm ﵏."

Ibn Rajab said within *Fatḥ al-Bari* (7/341) concerning the statement:

"Then, you may choose that which you like from supplications and supplicate with it." He said: "There has preceded, within one narration from Imām Aḥmad, explicit mention that this supplication is only to be said in the last *tashahhud* specifically. As for the first *tashahhud*, then there is no supplication that follows it according to the majority of the scholars, and one is not to increase upon it according to the majority of them. This is to the point that Ath-Thawri said, in one narration from him, that to do so intentionally invalidates the prayer. However, As-Shāfi‘ī said that one may send prayers upon the Prophet ﷺ alone, without sending them upon his family. Mālik said that one may supplicate within it just as he does in the last *tashahhud*, and this has been narrated from Ibn 'Umar."

RECITING THE FĀTIḤAH WITHIN THE FINAL TWO RAK'AT

And within the final two *rak‘at* what are you to recite? We as well as our forefathers used to say: "Glorified be Allāh, praise be to Allāh. None has the right to be worshipped except Allāh, and Allāh is the Greatest."

------------------------EXPLANATION ------------------------

My father was asked: Has anyone said that it suffices one to simply say *Sub'han-Allāh* within the last two *rak‘at* instead of al-Fātiḥah? He answered saying: "The Hanafis and the Hadawiyah say this, and it is a false statement. The Prophet ﷺused to recite Al-Fātiḥah in the last two *rak'at*.

Likewise, I have written within my notebook that saying Sub'han-Allāh within the last two *rak'at* is an old innovation that Ibn Khuzaymah refuted in his *Ṣaḥīḥ*. At-Tahawi mentioned this within *Sharḥ Mushkil Al-Athar*."

I say: At-Tahawi mentioned, within *Sharḥ Mushkil Al-Athar* (12/55) the statement that what is to be said within the last two *rak'at* is supplication and *tasbiḥ*. And he ascribed this to Ibrahim An-Nakha'i and At-Thawri. Then, he said: "As for Abū Hanīfah and his companions, they hold that recitation within them is better and more beloved to them than *tasbiḥ*, and Allāh is the Grantor of success."

The speech of Ibn Khuzaymah within his *Ṣaḥīḥ* is a chapter heading *ḥadīth* (no. 503). It reads, "Chapter: Recitation within the Dhuhr prayer and the Asr prayer and the first two *rak'at,* from them with the opening chapter of the book and an additional surah, and within the last two *rak'at* from them with the opening chapter of the book in opposition to the statement of the one who claims that the worshipper praying Dhuhr or Asr can choose between reciting within the last two *rak'at* with the opening chapter of the book or glorifying Allāh within the last two *rak'at*; and in opposition to the statement of the one who claims that one is to glorify Allāh within the last two *rak'at* and not to recite at all within them. This statement is in opposition to the Sunnah of the Prophet ﷺ. Allāh ﷻ has made him responsible for clarifying that which had been revealed to him from the criterion and has commanded him to teach his *'ummah* their prayer."

The majority of the scholars hold that it is a must that one recites the Fātiḥah within the last two *rak'at*.

An-Nawawi said within *Sharh Ṣaḥīḥ Muslim* (4/103): "Ath-Thawri, Al-Awza'i and Abū Hanifah, may Allāh be pleased with them, said that it is not obligatory to recite within the last two *rak'at*. Rather, one may choose; if he wills he can recite, and if he wills he can glorify Allāh. If he wishes, he can be silent. That which is correct is that which the majority of the scholars from the Salaf and the Khalaf are upon, in that it is an obligation to recite the Fātiḥah in every *rak'at* due to the statement of the Prophet to the Bedouin:

ثم افعل ذلك في صلاتك كلها

'Then, do this throughout the entirety of your prayer.'"

Point of Benefit: I asked my father if it is recommended to recite anything after the Fātiḥah within the last two *rak'at*. He responded: "It is not recommended due to the *ḥadīth* of Abū Qatadah who reported from the Prophet, that he would recite the opening chapter of the book within the last two *rak'at*."

I say: The majority of the scholars hold that it is not recommended to do so within the Dhuhr prayer, nor in other that than it, due to that which is preceded in the *ḥadīth* of Abū Qatadah. Ibn Qudamah said within *Al-Mughni* (pg. 801): "It is not legislated to recite more than the opening chapter of the book within the last two *rak'at*. Ibn Sirin said: 'I don't know them to have differed regarding the fact that within the first two *rak'at* one is to recite the opening chapter of the book and an additional chapter. And within the last two *rak'at* the opening chapter of the book only.' This has, likewise, been narrated from Ibn Mas'ud, Abū-Darda', Jabir, Abū Hurayrah and 'Ā'ishah. Isma'il Ibn Sa'id Ash-Shalanji narrated it from them with this chain of narration with the exception of the *ḥadīth* of Jabir; for it is reported by Aḥmad. It is likewise the statement of Mālik and Abū Hanifah. The statement of As-Shāfi'ī varies. For on one occasion he said this, and on another occasion he said that one may recite along with al-Fātiḥah an additional chapter in each *rak'at*. This has likewise been reported by Ibn 'Umar."

I say: The *ḥadīth* of Abū Sa'id Al-Khudri ؓ which is reported by Imām Muslim, mentions that: "We used to estimate the amount of time that the Messenger of Allāh ﷺ stood in the Dhuhr and Asr prayers. We estimated his standing in the first two *rak'ah* of Dhuhr would be enough time for one to recite Surah al-Sajdah. And in the last two *rak'ah* he would stand for half of that. In the first two *rak'ah* of the 'Asr prayer he would stand for the amount of time that he would stand for the last two *rak'ah* of Dhuhr, and in the last two he would stand half of that."

I mentioned this to my father and he responded by saying: "And this is interpreted to mean that the Prophet ﷺ would recite slowly, just as is within the *ḥadīth* of Ḥafsah ؓ, which is reported by Imām Muslim wherein she said: 'The Prophet ﷺ would recite a chapter and recite slowly such that it would be lengthier than the longest surah amongst them.'"

We used to say this then, we researched into the books of Sunnah in their entirety and according to our research we did not find this to be from the Prophet ﷺ.

------------------------EXPLANATION------------------------

The Shaykh, my noble father رحمه الله here is referring to the obligation of reciting Al-Fātiḥah within every *rak'ah* and speech regarding this has preceded.

THE FINAL TASHAHHUD AND SENDING PRAYERS UPON THE PROPHET ﷺ

Within the final *tashahhud* one is to add to that which he had previously heard:[29]

اللهم صل على محمد وعلى آل محمد

"O Allāh send prayers upon Muḥammad and the family of Muḥammad..."

------------------------EXPLANATION------------------------

What is understood from the speech of my father رحمه الله is that it is not legislated to send prayers upon the Prophet ﷺ within the first *tashahhud*, because this has been textually mentioned in connection to the final *tashahhud,* and this is that which we have taken from him رحمه الله. The majority of the scholars, from Imām Mālik, Imām Aḥmad, Imām Abū Hanifah and Imām As-Shāfi'ī hold this to be correct. The majority of them use as evidence that which Abū Dāwūd reported (no. 995) by way of Abū 'Ubaydah, who reported from his father, that the Prophet ﷺ within the first two *rak'ah*, was as if he were sitting upon heated stones. Ibn Qudamah said, within *Al-Mughni*, (pg. 747): "This is *Ṣaḥīḥ* and the word *ar-radf* الرضف refers to stones that are hot. Meaning, due to his lightening of the first two units when he sat. This indicates that he did not lengthen them, and he did not add anything to the *tashahhud*."

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[29] What he intends is that within the last *tashahhud* one is to add to that which he said within the first *tashahhud*. So in addition to: "Salutations are for Allah..." one is to add: "O Allah send prayers upon Muḥammad ﷺ..."

Ibn Qudamah likewise said*:* "It is reported from As-Sha'bi that he did not see any harm in sending prayers upon the Prophet ﷺ within the first *tashahhud*. As-Shāfi'ī said the same."

Ibn Al-Qayyum mentioned within *Jala' Al-Afham Fis-Salah 'Ala Kharil-Anam* (pg. 201) reporting from As-Shāfi'ī in the latter opinion from him that he recommended it.

I say: Shaykh Al-Albani held it to be legislated within this instance, due to the fact that one *tashahhud* is not specified over the other when sending prayer upon the Prophet ﷺ. One may refer to the footnotes of *Sifah Salatin-Nabiyy* (pg. 129).

As for it being obligatory, Shaykh 'Uthaymin رحمه الله mentioned within *Sharh Al-Mumti'* (1/253): "We do not know anyone who says this is obligatory."

The aforementioned *ḥadīth* mentions that when he was in the first two *rak'ah* it would be as if he was sitting upon heated stones. This narration has a chain that is disconnected because Abū 'Ubaydah did not hear from his father, 'Abdullāh Ibn Mas'ud. As for sending prayers upon the Prophet ﷺ within the final *tashahhud*, that is followed by the *taslīm*, Ibn Rajab ﵏ said within *Fatḥ al-Bari* (5/197): "We do not know of a difference of opinion between the scholars regarding the fact that the prayers upon the Prophet ﷺ within the final *tashahhud* is legislated. They differ regarding is the prayer valid without into three statements. The first, is that the prayer is not valid without it in every circumstance. This is the *madh'hab* of Ash-Shāfi'ī and Aḥmad in one narration from him. It is narrated from Abū Mas'ud Al-Ansari that he said: 'I do not see that I have a complete prayer in which I did not send prayers upon Muḥammad and his family.

The second statement is that the prayer is valid without it if one forgot and did not leave it off intentionally. This is another narration from Aḥmad and Isḥaq. Words of similar import have been narrated from Ibn 'Umar. This is reported by Al-Ma'mari within *Kitab 'Amal Yawmin wa Laylah*. Some of those who hold this viewpoint use as evidence the *ḥadīth* of Fadalah Ibn 'Ubayd that was previously mentioned. For indeed the Prophet ﷺ did not command the one who prayed and did not send prayers upon him to repeat his prayer because he did not know of this. This was only known about after the fact.

The third statement is that the prayer is valid without it in every circumstance. This is the statement of the majority of the scholars. From them, Abū Hanifah, Mālik, Ath-Thawri Al-Awza'i, Aḥmad and Isḥaq in one narration from him; as well as Dawud, Ibn Jarir and others. An-

Nakha'i said. 'They would deem the prayers which contained *tashahhud* sufficient even without sending prayers upon the Prophet ﷺ.'

This is reported by Sa'īd Ibn Mansur. And perhaps he intends that making sending salutation of peace upon him and testifying to his messengership suffices from sending the salat upon him. Speech has been narrated from him which indicates that this is what he intended, as well as from Mansur and Ath-Thawri. He used as evidence for this the fact that the Prophet ﷺ did not teach the man that prayed badly to send the salat upon him. And it is not authentically reported from him that he taught this to his companions along with the *tashahhud*. Although, he taught them to make *du'ā'* after it, and that as well is not obligatory."

I say: That which is correct is that it is obligatory to send prayers upon the Prophet ﷺ in the *tashahhud*, which is followed by the salām, due to that which is reported by *Abū Dāwūd* (no.1481) on the authority of Fadalah Ibn 'Ubayd, the companion of the Prophet ﷺ who said: "The Messenger of Allāh ﷺ heard a man supplicating within his prayer but not glorifying Allāh nor sending prayers upon the Prophet ﷺ. So, the Messenger of Allāh ﷺ said to him:

عجِلَ هذا

'This man is hasty.'

Then, he called him or said to him or someone else:

إذا صلَّى أحدُكم فلْيبدأْ بتمجيدِ ربِّه جلَّ وعزَّ والثناءِ عليه ثم يُصلِّي على النبيِّ صلَّى اللهُ عليهِ وسلَّمَ ثم يدعو بعدُ بما شاءَ

‘When one of you prays, let him begin by glorifying Allāh, the Mighty and Majestic, and praising him. Then, sending prayers upon the Prophet ﷺ, then he may supplicate with whatever he wishes.’”

Likewise, due to that which is reported by Aḥmad within his *musnad* (28/304) on the authority of Abū Mas’ud Uqbah Ibn Amir, who said: “A man came and sat in front of the Messenger of Allāh ﷺ while we were with him. He said: ‘O Messenger of Allāh, as for sending salāms upon you then we know how to do so. Therefore, how do we send blessings upon you when we have prayed within our prayer? May Allāh bless you.’ He said: ‘The Messenger of Allāh ﷺ remained quiet for a while and we began to wish that the man had not asked him.’ Then he said:

إذا أنتم صلَّيتم عليَّ فقولوا: اللهمَّ صلِّ على محمدٍ النبيِّ الأُمِّيِّ وعلى آلِ محمدٍ، كما صلَّيتَ
على إبراهيمَ وعلى آلِ إبراهيمَ، وبارِكْ على محمدٍ النبيِّ الأُمِّيِّ وعلى آلِ محمدٍ، كما باركتَ
على إبراهيمَ وعلى آلِ إبراهيمَ إنك حميدٌ مجيدٌ

‘When you send prayers upon me then say: ‘O Allāh send prayers upon Muḥammad, the unlettered Prophet and upon the family of Muḥammad, just as You have sent prayers upon Ibrāhīm and the family of Ibrahim. Bless Muḥammad, the unlettered Prophet, just as you have blessed Ibrāhīm and the family of Ibrāhīm. Indeed, You are praiseworthy and glorious.’”

We will mention here, for benefit, some of the various wordings of sending prayers upon the Prophet ﷺ. From them is that which is reported by *Al-Bukhārī* (no. 3369) and *Muslim* (no. 407) on the authority of Abū Humayd As-Sa’idi, that he said: “O Messenger of Allāh, how can we send prayers upon you?” The Messenger of Allāh ﷺ said:

اللهم صل على محمد وعلى أزواجه وذريته كما صليت على آل إبراهيم. وبارك على محمد
وعلى أزواجه وذريته كما باركت على آل إبراهيم. إنك حميد مجيد

"Say: 'O Allāh, send prayers upon Muḥammad, his wives and his progeny just as you have sent prayers upon the family of Ibrāhīm. And bless Muḥammad, his wives and his progeny just as you have blessed the family of Ibrāhīm. Indeed, You are praiseworthy and glorious.'"

Likewise, there is that which *Al-Bukhārī* narrated (no. 3370) and *Muslim* (no. 406) on the authority of Abdur-Rahman Ibn Abū Layla, who said: "I met Ka'b Ibn 'Ujrah who said: 'Shall I not give you a gift which I heard from the Prophet ﷺ?'" I said: 'Of course. Give me this gift.' He said: 'I asked the Messenger of Allāh ﷺ saying to him: 'O Messenger of Allāh, how can we send prayers upon your household? For indeed Allāh has taught us how to send peace upon you.' He said: 'Say:

اللهم صل على محمد وعلى آل محمد، كما صليت على إبراهيم، وعلى آل إبراهيم، إنك
حميد مجيد، اللهم بارك على محمد وعلى آل محمد، كما باركت على إبراهيم وعلى آل
إبراهيم، إنك حميد مجيد

'O Allāh send prayers upon Muḥammad and the family of Muḥammad, just as you have sent prayers upon Ibrāhīm and upon the family of Ibrāhīm. Indeed, You are praiseworthy and glorious. O Allāh, bless Muḥammad and the family of Muḥammad, just as you have blessed Ibrāhīm and the family of Ibrāhīm. Indeed, You are praiseworthy and glorious.'"

There is, likewise, that which is reported by *Muslim* (no. 405) on the authority of Abū Mas'ud Al-Ansari who said: "The Messenger of Allāh ﷺ came to us while we were in a gathering along with Sa'd Ibn 'Ubadah.

Bashir Ibn Sa'd said to him: 'Allāh, the Exalted, has ordered us to send prayers upon you, O Messenger of Allāh. How do we do so?' The Messenger of Allāh ﷺ remained silent until we began to wish that we had not asked him. Then, the Messenger of Allāh said: 'Say:

اللَّهُمَّ صَلِّ علَى مُحَمَّدٍ، وعلَى آلِ مُحَمَّدٍ، كما صَلَّيْتَ علَى آلِ إبْرَاهِيمَ، إنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ علَى مُحَمَّدٍ وعلَى آلِ مُحَمَّدٍ، كما بَارَكْتَ علَى آلِ إبْرَاهِيمَ، إنَّكَ حَمِيدٌ مَجِيدٌ

'O Allāh send prayers upon Muḥammad and upon the family of Muḥammad just as You have prayers upon Ibrāhīm and the family of Ibrāhīm. And bless Muḥammad and the family of Muḥammad just as You have blessed the family of Ibrāhīm amongst mankind. Indeed You are praiseworthy and glorious."

And then make salāms as you have been taught.'" And this is from the various types of methods for acts of worship. At times one is to say this one and at other times one is to say another.

POINTING WITH THE FINGER WHILE SAYING THE TASHAHHUD WITHOUT MOVING IT

With regard to moving the finger, we used to move the finger. However, it is an addition that is divergent from that which is correct. It was an addition that was added by Za'idah ibn Qudamah. What is legislated is that one points with the index finger only. As for moving it, although Shaykh Al-Albani ؒ, who is a scholar of *ḥadīth* of this era, holds it to be correct; we do not agree with him. Within the *Sunan* of Abū Dāwūd there is the *ḥadīth* of 'Abdullāh Ibn Zubayr mentioning that he did not move it. Yet they say that it comes by Muḥammad Ibn 'Ajlan, and the scholars have spoken regarding him.[30] However, Za'idah Ibn Qudamah has opposed Sufyan Ath-Thawri, Sufyan Ibn 'Uyaynah, Shu'bah Ibn Al-Hajjaj, and Bishr Ibn Al-Mufaddal; for indeed each one of these four are considered to be stronger than Za'idah ibn Qudamah. Therefore, his addition is divergent. Hence, moving the finger is not legislated.

------------------------EXPLANATION------------------------

This is that which Ibn Hazm has chosen within his book *Al-Muhalla* (pg. 460), wherein he said: "We recommend that the worshipper points with the index finger when sitting for the *tashahhud*, and that he does not move it."

Ibn Muflih mentioned within *Al-Furu'* (2/210): "And one is not to move it based upon the most correct opinion, because the Prophet ﷺ would not move it."

Ibn Qudamah said, within *Al-Mughni* (pg. 745): "And one is to point with the index finger. He is to raise it when mentioning Allāh, the Exalted, in his *tashahhud*, due to that which we have narrated; and he is not to move it."

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[30] This *tashahhud* is reported by *Abū Dawud* (no.989) by way of Muḥammad Ibn 'Ajlan, who reported from Amir Ibn 'Abdullāh, who reported from 'Abdullāh Ibn Az-Zubayr that he mentioned the Prophet ﷺ would point with his finger when he supplicated, and he would not move it.

This is also the chosen viewpoint of the Shāfiʿīs. As for the Hanafi's, then what is well known with them is that one does not point with the index finger at all while saying the *tashahhud*. This is to the point that my father رحمه الله mentioned to us that a man prayed beside a Hanafi man and he pointed with his index finger, and the intensity of the Hanafi man's fanaticism for the Hanafi *madh'hab* led him to the point that he twisted the man's finger until he broke it. My father رحمه الله said: "The most extreme followers of the *madh'habs* in their fanaticism are the Hanafis."

I say: From the oddest and most repugnant affairs is that which comes from some of the Hanafis, as is mentioned within *Siyar A'lam An-Nubala* (2/619): "Al-Hafidh Abū Sa'd As-Sam'ani said: 'I heard Abū Ma'mar Al-Mubarak Ibn Aḥmad saying: 'I heard Abūl-Qasim Yusuf Ibn Ali Az-Zanjani, the *faqih,* saying: 'I heard the *faqih*, Abū Isḥaq Al-Fayruzabadi, saying: 'I heard Al-Qadi Abū-Tayyib saying: 'We were in a knowledge-based gathering within the central masjid of Al-Mansur when a young Khurasani man came and asked regarding the issue of *al-musarrah*; and he sought evidence. The *ḥadīth* of Abū Hurayrah which has come regarding the issue was used as evidence. The young man—who was Hanafi—said: 'Abū Hurayrah's *aḥadīth* are not acceptable.' And the discussion had not completed until a large snake fell upon him from the ceiling of the masjid. The people were alarmed due to it, and the young man ran from it while it pursued him. It was said to him: 'Repent, repent.' So he said: 'I repent.' And the snake then retreated, and one did not see any traces of it.' Adh-Dhahabi said that within its chain of narrations are Imāms, and Abū Hurayrah is the epitome of memorization in that which he heard from the Messenger ﷺ and conveying it to the letter. He narrated the *ḥadīth* of *al-musarrah* with its wording. Therefore, it is incumbent upon us to act upon it; as it is a foundation."

Benefit: I have within my notes written from my father: "Is one sinning if he abandons pointing with the index finger during the *tashahhud*? He answered me by saying: "Pointing with the index finger is a Sunnah and one is not sinning if he leaves it off."

In connection to continuation of pointing with the index finger throughout the duration of the *tashahhud* until one makes the *taslīm*, I and another woman differed regarding this issue. Is one to continue pointing with the index finger until he completes the *taslīm*? So I asked my father رحمه الله regarding this and he said: "One is to continue pointing with it until he completes the *taslīm*." So, I said to him: "A woman asked, 'What is the evidence for this?'" He said: "Evidence is demanded from the one who says that one is to put it down before the *taslīm*."

SEEKING REFUGE FROM FOUR THINGS AFTER THE FINAL TASHAHHUD

After the final *tashahhud*, is it recommended to say this supplication:

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَأَعُوذُ بِكَ مِنْ عَذَابِ قَبْرِ

"O Allāh indeed I seek refuge with You from the punishment of the fire. And I seek refuge with you from the punishment of the grave…(to the end of the supplication)"

The Questioner says: So after me sending prayers upon the Prophet ﷺ is it legislated for us to say:

للَّهُمَّ إِنِّي أَعُوذُ بِكَ مِن عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ القَبْرِ ، وَمِنْ فِتْنَةِ المَحْيَا وَالْمَمَاتِ، وَمِنْ فِتْنَةِ المَسِيحِ الدَّجَّالِ

O Allāh, indeed I seek refuge with You from the punishment of the Hellfire and from the punishment of the grave, and from the tribulations of life and death, and from the tribulations of the Masiḥ Ad-Dajjal.

This is affirmed within the two *Ṣaḥīḥs*, from the *ḥadīth* of 'Ā'ishah ؓ.

-----------------------EXPLANATION -----------------------

Al-Bukhārī reported (no.832) and *Muslim* (no. 589) on the authority of 'Ā'ishah, the wife of the Prophet ﷺ, that the Messenger of Allāh ﷺ would supplicate within his prayer, saying:

اللهم إني أعوذ بك من عذاب القبر وأعوذ بك من فتنة المسيح الدجال، وأعوذ بك من فتنة المحيا وفتنة الممات، اللهم إني أعوذ بك من المأثم والمغرم

"O Allāh indeed I seek refuge with You from the punishment of the grave, and I seek refuge with You from the tribulations of Al-Masiḥ Ad-Dajjal, and I seek refuge with You from the tribulations of life and the tribulations of death. O Allāh, indeed I seek refuge with you from sinfulness and hypocrisy."

A man said to him: "How often does one seek refuge from hypocrisy?" He said: "If a man becomes a hypocrite, then when he speaks, he lies; and when he promises, he breaks his promise."

Muslim narrated (no. 588) on the authority of Abū Hurayrah, that he said: "The Messenger of Allāh ﷺ said:

إِذَا تَشَهَّدَ أَحَدُكُمْ فَلْيَسْتَعِذْ باللَّهِ مِن أَرْبَعٍ يقولُ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِن عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ
القَبْرِ ، وَمِنْ فِتْنَةِ المَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ فِتْنَةِ المَسِيحِ الدَّجَّالِ

'When one of you makes *tashahhud* let him seek refuge with Allāh from four. Let him say: "O Allāh indeed, I seek refuge with you from the punishment of the grave, and from the tribulations of life, and the tribulations of death, and from the evil tribulations of Al-Masiḥ Ad-Dajjal.'"

Muslim, likewise, reported with the wording:

إذا فرغ أحدكم من التشهد الآخر فليستعذ بالله من أربع

"And when one of you finishes from the final *tashahhud*, let him seek refuge with Allāh from four…"

Al-Bukhārī reported it (no. 1,377) on the authority of Abū Hurayrah, however, it was from the action of the Prophet ﷺ and its wording is: "The Messenger of Allāh ﷺ would supplicate and say,

اللهم إني أعوذ بك من عذاب القبر ومن عذاب النار ومن فتنة المحيا والممات ومن فتنة
المسيح الدجال

'O Allāh indeed I seek refuge with you from the punishment of the grave, and from the punishment of the fire, and from the tribulations of life and death, and from the tribulations of Al-Masiḥ Ad-Dajjal.'"

Point of Benefit: The Sunnah of sitting within the final *tashahhud* is such that Abū Hanifah took to the generality of the *ḥadīth* of 'Ā'ishah, which is mentioned by Imām Muslim; that the Prophet ﷺ would spread his left foot and erect his right foot. Meaning, that he would sit in the *iftirash* posture in every sitting within the prayer. Imām Mālik رحمه الله holds that it is legislated to sit in the *at-tawarruk* posture by the worshipper, extending the left foot from beneath him, and his buttocks would be on the ground.

According to As-Shāfi'ī, he holds that in the first *tashahhud* one is to sit in the *iftirash* posture, and in the *tashahhud* which is followed by the salām, one is to sit in the *tawarruk* posture; whether that may be in a two *rak'ah* prayer or other than it. He uses as evidence the generality of his statement: "And when he sits in the final *rak'ah* he is to extend his left foot and erect the other, sitting upon his buttocks."

That which is correct regarding this issue is that which is indicated by the *ḥadīth* of Abū Humayd As-Sa'idi within *Ṣaḥīḥ Al-Bukhārī* (no.828), in the description of the Prophet's prayer, wherein he said: "I have the best recollection amongst you regarding the prayer of the Messenger of Allāh ﷺ. I saw that when he would make the *takbīr*, he would raise his hands parallel to his shoulders. And when he would bow, he placed his hands firmly upon his knees and he would straighten his back. When he raised his head, he would stand upright until each vertebrae returned to its original place. When he would prostrate, he placed his hands down without spreading his fingers nor clasping them together. The tips of his toes would be facing the Qiblah. When he would sit after two *rak'at* he would sit upon his left foot and erect his right foot. And when he would sit in the final *rak'ah* he would extend his left foot and erect his right, placing his buttocks upon the ground."

This *ḥadīth* contains details in mention of the fact that when he would sit after two *rak'at* to say the *tashahhud*, he would sit in the *iftirash* posture, whether that would be the end of his prayer or not. And in the second *tashahhud* he would sit in the *tawarruk* posture. This is the statement of Aḥmad. It is, likewise, the statement of my father, Shaykh Muqbil ﵀. For I asked him regarding this, and he responded to me by mentioning these details that are contained within the *ḥadīth* of Abū Humayd ﵁.

One may refer to *Al-Mughni* (pg. 743) by Ibn Qudamah. As well as *Sharh Ṣaḥīḥ Muslim* by An-Nawawi (5/81), and *Fatḥ al-Bari* by Ibn Hajr (no. 828)

Point of Benefit: Al-Hafidh mentioned within *Fatḥ al-Bari* (no. 828): "It is said that the wisdom in differentiating between these two sittings is that it is nearer to staying away from the number of *rak'at* becoming confused, because the first is followed by another movement in opposition to the second; and if the latecomer sees the people sitting in this posture he will know how much prayer he has missed."

I believe that we have, at this juncture, ended the description of the prayer. And we have covered the issue in brief.

-------------------------EXPLANATION -------------------------

I ask Allāh ﷻ to have mercy upon this Imām for that which he has presented, and to place it upon his scale of good deeds. He has neglected to mention the issue of making the *taslīm* before exiting the prayer. The evidence for this issue is that which was reported by *Muslim* (no.572) on the authority of 'Amir Ibn Sa'd, who reported from his father that he said: "It is as if I see the Messenger of Allāh ﷺ making the *taslīm* to his right and to his left, until I could see the whiteness of his cheek."

Likewise, that which has been reported by *Muslim* (no.431) on the authority of Jabir Ibn Samurah, who said: "When we would pray with the Messenger of Allāh ﷺ we would say: 'As-Salamu Alaykum wa Rahmatullah, As-Salamu Alaykum wa Rahmatullah,' and one would point with his hand to each side. The Messenger of Allāh ﷺ said:

عَلَامَ تُومِئُونَ بأَيْدِيكُمْ كَأَنَّهَا أَذْنَابُ خَيْلٍ شُمْسٍ؟ إِنَّما يَكْفِي أَحَدَكُمْ أَنْ يَضَعَ يَدَهُ على فَخِذِهِ ثُمَّ يُسَلِّمُ علَى أخِيهِ مَن علَى يَمِينِهِ، وشِمَالِهِ

'Why is it that you wave your hands like the tails of horses? Indeed, it suffices one of you that he places his hands upon his thighs, then gives salāms to his brother upon his right and upon his left.'"

Likewise, that which is reported by *Aḥmad* (6/229) on the authority of 'Abdullāh Ibn Mas'ud, that the Prophet ﷺ would make the salām to his right and to his left saying:

السلام عليكم ورحمة الله، السلام عليكم ورحمة الله

'As-Salamu Alaykum wa Rahmatullah, As-Salamu Alaykum wa Rahmatullah,'

Until the whiteness of his cheek could be seen. And the word *al-khadd* الخد refers to the side of one's face going downward, as is mentioned within *Al-Mu'jam Al-Wasit*. The majority of the scholars hold that the salām from the prayer is a pillar, and the prayer is not correct without it due to the *ḥadīth* of Ali ؓ which is reported by *Abū Dāwūd* (no. 61), wherein he said: "The Messenger of Allāh ﷺ said:

مِفتاحُ الصلاةِ الطُّهورُ وتحريمُها التَّكبيرُ وتحليلُها التَّسليمُ

'The key to the prayer is purification. Its entry point is the *takbīr* and its exit point is the *taslīm*'"

It has, likewise, come on the authority of Abū Sa'id, as is mentioned by *Ibn Majah* (no.276), and the *ḥadīth* is graded authentic by Shaykh Al-Albani ؒ.

An-Nawawi said within *Al-Majmu'* (3/444): "Point of Benefit: Amongst the *madh'habs* of the scholars, in connection to the obligation of the salām, our *madh'hab* is that it is obligatory, and it is a pillar from the pillars of the prayer. The prayer is not correct without it. This is the statement of the majority of the scholars from the companions, the *Tabi'un*, and those who come after them. Abū Hanifah said that the salām is not obligatory, nor is it from the prayer. Rather, if one sits for the length of time that it takes to make the *tashahhud*, then he may exit the prayer with whatever would negate it from the salām, or speech, or an impurity by standing up, or doing some other action; or with other than that, and this will suffice him. His prayer would be complete. This has been reported by Shaykh Abū Hamid from *Al-Awza'i*, and he uses as evidence the *ḥadīth* of the man that prayed badly, as well as the *ḥadīth* of Ibn Mas'ud which mentions that the Prophet ﷺ taught him the *tashahhud*, and he said: 'If you complete this then your prayer has been completed. If you wish to stand, then you may stand. If you wish to sit, then you may sit.' Likewise, on the authority of Ibn 'Amr who said: 'The Messenger of Allāh ﷺ said: 'If one were to nullify his purification, but he is sitting at the end of his prayer before making the *taslīm* then his prayer is still sound.' Likewise, on the authority of 'Ali ؓ who said: 'If one were to sit for the amount of time that it takes to say the *tashahhud*, and then nullify his *wuḍū'*, his prayer is sound.' Our companions use as evidence the *ḥadīth* which states:

تحليلها التسليم

'Its exiting point is the *taslīm*.'

Likewise, the aforementioned *aḥadīth* that have come within this chapter. Meaning, the narrations that point to the legislation of making the taslīm. In addition to the statement of the Prophet ﷺ:

صلوا كما رأيتموني أصلي

'Pray as you have seen me praying.'

And the response to the one who uses the *ḥadīth* of the man that prayed badly, mentioning the fact that he left off explaining the *taslīm*, is that he left off explaining it due to his knowledge of it. Just as he left off explaining the intention, as well as sitting for the *tashahhud*, which are both obligations by way of consensus. And the response to the *ḥadīth* of Ibn Mas'ud wherein he said, '...that his prayer is complete' (to the end of the narration), this is an additional wording that is interpolated; and it is not from the speech of the Prophet ﷺ by consensus of the *ḥadīth* preservers. Ad-Daraqutni and Al-Bayhaqi, as well as others, have explained this. As for the *ḥadīth* of Ali and the *ḥadīth* of Ibn Amr, they are both weak by consensus of the *ḥadīth* preservers; and their weakness is well known to be mentioned within their books."

Ibn Rajab said with *Fatḥ al-Bari* (5/217): "Abū Hanifah and Isḥaq interpreted the *ḥadīth* that says:

تحليلها التسليم

'Its exiting point is the *taslīm*.'

To mean the *tashahhud*; and they said that the *tashahhud* is referred to as *taslīm* due to the fact that it contains the sending of salāms to the Prophet ﷺ, as well as the righteous people. However, this is extremely farfetched."

With regards to the *taslīm*, one *taslīm* suffices according to the majority of the scholars. This is, likewise, the chosen viewpoint of my father. He used to say, in that which we have heard from him: "He who makes one *taslīm* and then nullifies his *wuḍū'* before making the second *taslīm*, then his prayer is sound."